# CANADIAN JEWISH REVIEW

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# Rosh Hashonah

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*The Canadian Jewish Review*
*extends to the Jewish*
*communities of Canada its*
*very best wishes*
*for a*
*very happy new year*

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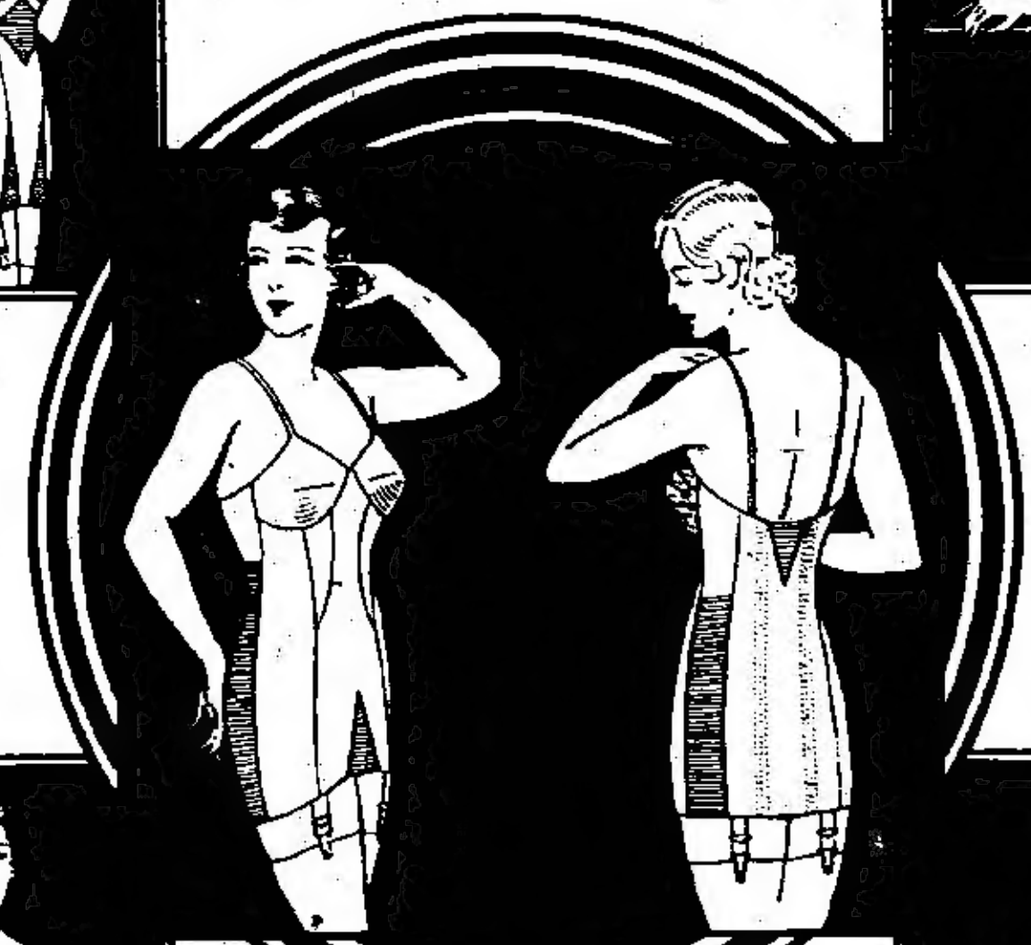

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# CANADIAN JEWISH REVIEW

VOL. XVI, SEPTEMBER 7, 1934. No. 47

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# Editorial

## UNTO THE HILLS

*By Rabbi M. N. Eisendrath*

Again Israel approaches the solemn New Year Season with tearful memory and trembling expectation. Too harrowing has been her experience in the recent past to augur much for the immediate future. Thus, many will question the validity of the Holy Day itself. They will wonder what message the Synagogue can possibly impart in such a time as this that would in any wise be in consonance with the age-old faith of the Jew in his God and in his future.

While in no wise minimizing Israel's tragic ills; while appreciating in all their hideous reality the horrors of the past twelve months, not alone in Germany, but in Turkey and Algeria, in Roumania and Poland; while gathering up the tear-stained strands, after a brief respite from a day by day existence steeped in this sorrowful saga, only to behold the tragedy deepening still; while comprehending the problem in all its gruesome ramifications, still it is our conviction that the Holy Season can offer Israel much in this hour of our greatest need.

Nor do we imply that this balm is to come from heart-rending rehearsals of the bleak and dreary months just passed nor from jingoistic clamorings for an intensification of Israel's political defences. Those tactics we leave to the mass meetings; to the pyrotechnics of Madison Square, Massey Hall or Geneva. Something else, the Synagogue ought to bring us; something deeper, something nobler, something even more spiritual.

Israel—as much as the rest of the world, if not more so—requires to hear the still small voice. It has been drowned out of late amid the raucous thunderings and the tumultuous vociferations of our so-called religious leaders who have been turned into political demagogues instead. In their Quixotic battle against grim and real dictatorships they become tinsel dictators in their own vainglorious way. They have neither routed the foe with their windmill-fencing nor have they united Israel with their chauvinistic rantings.

Something more vital is needed. The Rosh-Hashonah suggests the remedy to our minds. This Holy Season so ancient, so austere, is not concerned exclusively with the immediate and the now. It does view all life, Israel's destiny in particular, "sub specie aeternitatis." It is a mountain top in space and time, as it were, which lends historical perspective, mental sanity and spiritual balance unto those who would climb its heights. In a very real sense it corresponds to those lovely Judean hills whence came the Psalmist's help of old.

Searching about for the most appropriate theme for such a year even as our own, none seems more fitting than those glorious words of yore, "I lift mine eyes unto the hills, whence cometh my help." For just a brief moment I would adjure all Israel to escape to the hills of thought and of imagination in order that some semblance of dignity and sustaining faith might beat in upon our now hysterical life.

To my fellow Jews in this most harrowing hour I would say as my most earnest New Year entreaty: Behold, yes, in all its naked horror, the plight of the Jew! Behold a thousand years of torture unprecedented; of agony seemingly without end and suffering apparently without hope. That is what the blood-stained valley unmistakably reveals. But before despairing completely, before surrendering all faith in man and God; lift your gaze unto the mountains and read the entire story.

Read further the tale of a score of tyrants bashed to pieces, of ghetto walls demolished; of a few champions and friends won at last where there were none before. Lift up your eyes, O Israel, unto the hills, and even the mailed fist, the stone heart, the iron heel, the ogre eyes, the flaming phantasmagoria of a Hitler and all his unconscionable cohorts need not drive us to frenzied madness. Lift up your eyes unto the hills, O Israel, whence you might see the common affliction of other men; that you might not be guilty of such fatal blunders as one of your would-be leaders recently committed when with his myopic, short-sighted, introverted vision he commended a certain government for its kindness to the Jew, oblivious to its intolerance, its cruelty toward the Christian. Lift up your eyes to find comfort in the common suffering of the vast majority of men who are likewise oppressed and heavy-laden.

Only this stubborn dwelling upon the provincial plain of this present hour, only this chauvinistic self-incarceration in the valley of the present restricted scene and moment has caused some of us, of our leaders especially, to lose all semblance of mental sanity, of historical perspective and balance, so that with one accord they flamboyantly shout—"Brotherhood is dead, democracy is doomed, the rights of men are forgotten, Judea is betrayed; To your tents, therefore, O Israel! to your separatistic camps and country and customs, for eternally perished is your hope of redemption and freedom and decent abode among your fellowmen."

Only a gaze stubbornly rooted to earth can account, even in this most poignant hour which none dare say we have ever minimized; only an earth-rooted gaze can account for the hysterical, un-Jewish Hitler-complex of the present hour. By that we mean the wholesale and frenzied flight from former hopes and dreams and aspirations; the wanton destruction of an entire philosophy of Jewish destiny, to be a kingdom of priests and a consecrated servant of men; the cowardly retreat from the battle not merely for Jewish, but for human emancipation and brotherhood and equity and peace; the unvarying preoccupation of pulpit and pew with a single political program while religious values and moral purposes are forgotten; the slow corroding, suicidal quaffing of a defeatist potion that will in truth lead to self-inflicted death.

Only the limited perspective, born of the valley, could dictate such a totally un-Jewish cynicism and morbidity, such an introverted retreat into our own narrow shell, even in the face of all our contemporary odds. For if with the Psalmist we would look unto the hills—we would behold the cavalcade of the centuries, bearing eloquent testimony to the ever-avenging God:—with every tyrant thwarted, with every Amalek and Antiochus and Haman and Titus and Torquemada destroyed; with Israel living triumphantly on.

Yea, if we would but lift our eyes unto the hills and behold the pageant as a whole, stirring witness to Israel's well-nigh miraculous preservation and the relentless devastation of her every foe, we might without Pollyanna optimism, even in the face of a Hitler, fling the Psalmist's challenge: "The Guardian of Israel slumbereth not, nor sleeps."

There will yet be justification for the earnest wish "A Happy New Year" for Israel.


## CANADIAN JEWISH REVIEW

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Canadian Jewish Review invites correspondence on subjects of interest to the Jewish people, but disclaims responsibility for endorsement of the views expressed by the writers. All correspondence must be signed with the full name of the writer.

*I wholly disapprove of what you say and will defend to the death your right to say it.— Voltaire to Helvetius*

# every friday

"Sometimes when people censure me,
I tell them without rancor,
That for what it cost me to be free,
I might have had an anchor."

As usual, this special number of the *Canadian Jewish Review* contains many photographs of lovely children. Together they form a composite portrait of Jewish child life in Canada, but, for the most part, these pictures could be placed among the strictly Anglo-Saxon pages of Toronto Saturday Night without exciting any wonder as to how they got there. These children do not belong to a pure race, separate and innately different from the rest of men.

Looking at them, you must agree with the scientist, Fishberg, that the so-called Jewish nose is to be found mainly on non-Jewish faces. Each child might truly say with Tennyson: "I am part of all that I have met." Only the rabid racialism of some Jews and the rabid anti-Semitism of some Gentiles would attribute serious meaning to the comment of G. B. Stern, the English author, that: "You have to be a Jew to realize what fun it is to have a straight nose." There are blondes and brunettes here with straight hair and curly hair and every kind of nice nose. Their photographs, not selected for any physical characteristics or the lack of any special kind, fail to support the theory of purity of race.

The Jewish children of Canada are neither "inferior scum," as Hitler designates the Jews, nor are they of some mysterious, exalted, superior breed as the Jewish racialists claim with a boastfulness that is almost manic. They are just human beings like other human beings and they have the same weaknesses and the same capabilities to rise according to individual qualities, given the opportunity.

Unlike their harassed and hunted forbears of the Old Country, the fortunate Jewish children of Canada are being reared in an atmosphere clear of bitter, ambitious, European nationalism and will be unlikely to grow up subscribing to the escapist thesis that the Jews are a national entity. They may or may not regard Palestine as a spiritual, cultural or religious centre, a haven for as many homeless wanderers as are permitted to enter. But Canada, the country of their birth, is their national homeland. English is their language and as Canadian citizens they belong to the three luckiest Jewries of the world, the other two being the English and the American. Only by virtue of their instruction in and their loyalty to the ancient, fundamental, ethical ideals of Judaism, that is, by virtue of their moral guidance or, in the broadest sense, by their religion, do they belong to the community of Israel.

As the bad fortune which has come to German Jewry threatens to reduce it to decay and perhaps cause its disappearance or at least greatly minimize its former ability to influence the life and thought of Jewry elsewhere in the world, the centre of things shifts more and more to the English-speaking countries. This will be a happy circumstance for world Jewry for it has more in common with the democratic institutions, the traditions, ideals and outlook of the English-speaking countries than it could ever have with the harsh Teutonic spirit and the confining rigidity of all Germanism.

The Germans must turn to paganism for sanction of their barbaric conduct and are thus throwing over all the Jewish and Christian pronouncements on the subject of civilized man's dealings with his neighbor. But in the English-speaking countries, Jews and Gentiles share a reverence and respect for the common accepted moral concepts and regard lofty spiritual aims as something to strive toward. They agree on the basic rules of human behavior and so it is better and safer for the future of the Jewish children everywhere that the destiny of their group should be joined with increasing emphasis to that of the English-speaking peoples.

These peoples hold in high regard the lasting, ancient ideals of social justice and fairness given to mankind by the Jews. Hope for leadership in a practical exemplification of these ideals in rebuilding a new world order rests with them. What they need is a reassertion of faith in the principles that make for peace and humanitarianism, progress and civilization as against those that carry retrogression, war and destruction.

Liberty, democracy and freedom, which the Jews live by, are endangered everywhere as the ambitions of tyrants soar and the economic depression demands a scapegoat to take the blame for hard times. The Jewish communities of England, Canada and the United States are as yet free, but one entire Jewry lies trapped under the hands of sadistic lunatics.

The fortunes and lives of the Jewish children of Canada are closely affected by the policies of distant rulers and nations whose decisions circulate around the earth for good or for bad. Wishing these children and their families a happy, healthy and prosperous New Year means hoping first that events will move mercifully toward peace and not pogrom; toward the welfare of a sick world; toward a reconstruction that will give back to the common man his self-respect and the daily chance to work. It is only with such better times for all children of all creeds that Jewish homes and the children in them may enjoy the universal blessing of health, happiness and prosperity.

f.f.c.

# Rosh Hashonah Greetings

## Message from the Right Honourable R. B. Bennett, Prime Minister of Canada, on the occasion of the Jewish New Year

I am very pleased to avail myself of the opportunity to offer through the Canadian Jewish Review my best wishes for a Happy and Prosperous New Year to all Canadians of Jewish ancestry.

According to the last Dominion census in 1931, there were then in Canada 156,726 people of Hebrew origin, or 1.51 per cent of the entire population. The observance in the traditional manner of the advent of the year 5695 in their calendar will be the occasion for Jews throughout the world to meditate upon the past and contemplate the future.

The past reveals the history of a people, who, moulded by suffering, produced a race whose religious faith and patriotism have survived misfortune and prosperity alike. Their faith was based upon the teachings of great prophets and this spiritual heritage enabled them to live with unfailing hope, to preserve their racial identity, and to encounter the influences of other cultures without losing their own. Throughout the ages the descendants of ancient Israel have contributed their quota to the learning, the arts and the literature of mankind.

From early times Jews have made their homes in Canada. Here as throughout the rest of the British Empire, enjoying full rights of citizenship and equality before the law, Jewish people have engaged in all professions and pursuits and many of them have attained wealth and high position.

While the daily press continues to remind us we are still living in a troubled world, Canada has been more fortunate than other countries. The economic improvement which we are now experiencing promises to maintain itself so that Jews together with all Canadians may look forward to brighter and more prosperous days.

R. B. Bennett

## From the Leader of the Opposition in The Canadian House of Commons

I should like to avail myself of the opportunity afforded by the celebration, on September the 10th and 11th, of the Jewish New Year, to extend very cordial greetings to the members of the Jewish Community of Canada, and my best of wishes for their happiness and prosperity in the New Year.

W. L. Mackenzie King.

## From the Premier of Alberta

May I extend to your readers my hearty greetings on the occasion of their New Year celebration.

I sincerely hope that the New Year may bring an added measure of goodwill, peace and prosperity to the peoples of all nations, and that our citizens of Jewish faith may share abundantly in these good things.

We in Canada have in our midst people of many races and of varied religious convictions; but we have one great ideal in common, that of building up a citizenship capable of solving the human problems which this and all other countries have to face. Adherents of the Jewish faith have in the past made invaluable contributions to the advancement of human welfare.

I feel confident that as you enter another year you will set yourselves resolutely to the task of assisting your fellow Canadians to bring this country a little nearer the goal toward which we are all striving.

R. G. Reid

## From The Montreal Daily Star

May I extend to the Jewry of the world, and the Jewish citizens of Quebec in particular, my heartiest good wishes for the New Year. This solemn occasion, made more real and outstanding by events which have stirred all Jews to defend their glorious heritage, will find understanding peoples in full sympathy.

While ignorant humans may cause hardship and suffering, they cannot blemish the wonderful spirit, the genius, the vitality and the brilliant record of achievements of the Jewish race. World-citizens under God's control make up a supernational army that will rise high above and beyond the barriers of prejudice, resentment and ignorance. The Jewish race is still made up of these world-citizens.

A. J. West, *Executive Editor*

# Commentaries

*By Rabbi Harry Joshua Stern*

### *Will There Be A Dawn?*

"What of the Night?" was the question asked last Rosh Hashonah and the same query comes to Jewish lips as Israel prepares to usher in the Rosh Hashonah of 5695.

The chaos and darkness of a year or more standing continue to prevail without any definite signs of abatement. There is little or no let up. In the realm of economics the dollar is still "dancing." The social life of the world is festered with the poisons of despair, distrust and disillusionment. Democracy is on the retreat. Terrible reaction has been holding sway. The world of liberty, religious toleration, civic equality and human brotherhood seems to be passing away before the eyes of men and women.

And in this general chaos which prevails over the world, for the Jew a larger meed of woe and sorrow is reserved. This is not a novel experience! Over and over again in the course of the checkered history of Israel the Jew has been compelled to suffer in addition to the general cycle of world disturbance, many a catastrophe artificially and brutally perpetrated. For the world, the Jew has been made the historic scape-goat.

And thus it is to-day that a war-defeated and economically-sick Germany is making the Jew walk again the Via Dolorosa. Thus it is that the ideals symbolized by the Jew, human freedom, justice, peace and common brotherhood are trampled upon by Nazi leaders. More than that! The very concept of Ethical Monotheism so precious to the heart of civilized mankind and Israel's greatest gift to the world is now being threatened by those who long for a return to a religion of paganism and the worship of Teutonic primitive gods.

On Rosh Hashonah we Jews gather in our synagogues to re-affirm the covenant with God, the Universal Father. Through prayer and song we proclaim anew that the ideals of universal justice, brotherhood and righteousness are indestructable; that these ideals ever triumph over those who would attempt to destroy them. This has ever been the way our sires met the persecution and terror that a hostile world heaped upon them. We Jews of a new day can do no less but more! We must in addition join hands with the minority groups scattered over the face of the earth who still love to listen to the "still small voice of reason." For the hope of the world rests with the consecrated minorities, the prophetic souls of all lands who are willing to stake it all in the cause of humanitarianism.

"Will there be a dawn?" Yes! The present night will yet be swept away by the creative minority pledged to human progress. For, remember we must, that every gain which humanity ever achieved was made possible through the consecrated few! There is no need to elaborate this historical evidence!

And so in this Holy Season let us especially pray that the Jew may be found in the company of the world's consecrated pathfinders, sacrificing and, if need be, dying in the battle of light against darkness.

Shomer ma milaylo? Shomer ma milel? Omar Shomer, Aso Boker! "Watchman, what of the night?" "Watchman, what of the night?" "Morning cometh!" proclaims the watchman. . .

### *L'Hitraot! Rabbi Zlotnik!*

Disappointment is the heritage of the ages! We were more than disappointed on our return from Europe to find Rabbi Jehuda Zlotnik busily engaged in packing his valuable books, making ready to leave Montreal. As we write these lines the scholarly Rabbi and his dear ones are by now climbing no doubt "the Rockies," making their way to Vancouver.

All will agree that Zlotnik was indeed a brilliant star upon the mental horizon of our community. His departure ought to leave all thinking Montrealers disconsolate!

What caused Rabbi Zlotnik to leave the largest Jewish community in Canada, a community that is so gravely in need of his learning and leadership? Who is at fault? Rabbis are also human! We do not claim perfection for Rabbi Zlotnik. It would be un-Jewish. Perfection is associated only with the Deity. But taking into consideration the insufficiencies of us all, lay leaders and Rabbinic leaders, is it not true that in the Zlotnik exodus much of the fault rests with the lay leaders? They could not find the wherewithall, so runs the tale, to pay an honorarium to a Jewish scholar. How pitiful! How tragic! To pay off mortgages on buildings seems more important than to sustain a Talmud Chochom even with a salary that will only yield at best a bare livelihood. . . Oh!

(Continued on page 97)

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# Rosh Hashonah Greet

### From the Premier of Manitoba

To our fellow Canadians of Jewish racial origin, all
this country will wish to extend, I am sure, at this tim
greetings and good wishes of sincere friendliness.

Every feeling heart in Canada, whatever the racial
blood with which it pulses, shares in the distress and sor
Jewish people in Canada feel for their co-religionists
faith and of their ancient race who are suffering hardsh
under less happy skies. We feel this all the more becau
element in the population of Canada has always been r
bear the full responsibilities of citizenship in this country

For the approaching High Holidays, I desire to ex
fellow citizens who participate in the ancient solemn obse
mark the term of the Jewish year a sincere expression of
and her goodwill. May the New Year bring an increase
and of happiness to them all.

### From La Presse, French Language News

To the Jewish citizens of the Province of Quebec,
New Year and the Day of Atonement, La Presse se
greetings.

### From The Spectator of Hamilton

Relative to the coming in on September 10th of th
Holidays in celebration of the New Year and Day of At
one of a thought we may that would be of comfort to Jews
scattered in many lands who may has been subjected to
and other persecutions at the hands of Gentiles.

The only thing that occurs and recurs to my mind
is the One Hundred and Twenty second Psalm. Pray fo


# Good Healt
# throughout

Enjoy g
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## Eastern

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# THE KINGDOM OF MIND

*By Rabbi S. Hershorn, of Montreal*

The controversy of religion versus science does not interest all readers alike. There are fanatics among the believers who do not tolerate religion being mentioned together with science. There are also fanatical disbelievers who regard religion as played out and have therefore no interest in it. Yet there are a great many readers who do not mind reading anything that is written on this subject, even though they know beforehand that religion will get the preference if the writer is a theologian and that science will get the preference if the writer is a scientist.

This subject which is of great importance to all thinking people should indeed be dealt with from time to time by persons who are well trained in both theology and science but who have also acquired in their personal outlook and belief faithful to the type of their calling would be listened to with great respect and their words welcomed by everybody. I regret I do not know of any Jewish scientific theologian living at this age in the absence of such authorities people who sincerely believe in religion and also of the same time believe as far as possible, the demands of modern science must content themselves with every single thought, or ray of light, that on this vital problem regardless of the source whence it comes.

The magnitude of the gap that exists between religion and science can not be denied by anybody if one received the greatest attention from authorities of both sides. Some of them declared that science is not only hopelessly opposed to religion but it is also antagonistic to it to such an extent, that we must choose for ourselves either of the two, for we can not have both of them together. The choice would, naturally, be in favor of science that keeps on progressing and creates for us wonders every day. Others tried to bridge the gap by putting forward schemes of reconciliation by which religion was allotted certain spheres of influence in a limited domain. Whispers had it, however, that reconciliation is talked about merely for politeness' sake and that as a matter of fact, religion can not withstand strict scientific criticism.

In view of the great advances made by science and its great popularity with mankind, religion in order to hold its ground, was forced from time to time to make certain adjustments eliminating from itself all that was contradictory to verified science. It was now up to science and scientists also to show readiness to meet religion half way in matters of secondary importance in religious creeds as the age of the universe, the direction of the process of creation but also in vital problems such as the immortality of the soul, the existence of the Divine Being or the existence of a moral code. The scientific theories in regard to the origin of the universe, the origin of life, the origin of species, the origin of man, etc., are not definitely established facts but only theories which are constantly changing and which may be replaced by other theories. Religion, on the other hand, is based on certain principles which are unchangeable. Religion is not willing to sacrifice any of its principles for the sake of any theory which may be replaced by another theory. Religion and science are, as it were, struggling to fight for their respect to King Atom, the Kingdom of matter being the Kingdom of mind as well and that of science being the Kingdom of religious nature.

The perfect harmony existing in the solution of the great mystery of our wonderfully organized universe which is apparently made up of dead matter and where in each of its numberless parts there may be found a living mind is found to be associated with matter according to religion, this great phenomenon presents to us the kingdom of mind, but in the beginning before any thing else there was a reality of mind

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[illegible] the Commandments [illegible] a unity of the universe [illegible] science [illegible] religion [illegible] which [illegible] and [illegible] the [illegible] of [illegible] which [illegible] and [illegible] the [illegible] of [illegible] which [illegible] and [illegible] the [illegible] of

# JUDAISM AND THE SOCIAL CRISIS

*(Social justice message issued by Commission On Social Justice Of The Central Conference of American Rabbis)*

*By Dr. Sidney E. Goldstein*

Let us not misunderstand the crisis we face in our social life. Four years ago we thought we were in the midst of a financial depression; but we were mistaken. Two years ago we believed we were suffering a dislocation of the economic machine of the world; the symptons now, however, indicate a more serious situation. What we are witnessing is nothing less than the breaking up of a whole social system. We are now at the end of one of the great epochs in history as truly as men and women were at the decline and fall of the Roman Empire or the collapse and disintegration of the Feudal System. The old order is coming to an end. No recitation of creed, no matter how ancient or eloquent; no ritual of religion, no matter how elaborate or age-encrusted with tradition, can resore or retrieve it.

We hear it said that we lack plan and leadership in our economic life. This is not true. Our economic life is carefully planned with scientific skill and surprising foresight; and the leaders in our economic life are men of unparalled capacity and power. The trouble is that our leaders have been trained in an outgrown school of economic theory and are still under the spell of a social philosophy that sees little or no connection between economics and ethics. Business is business.

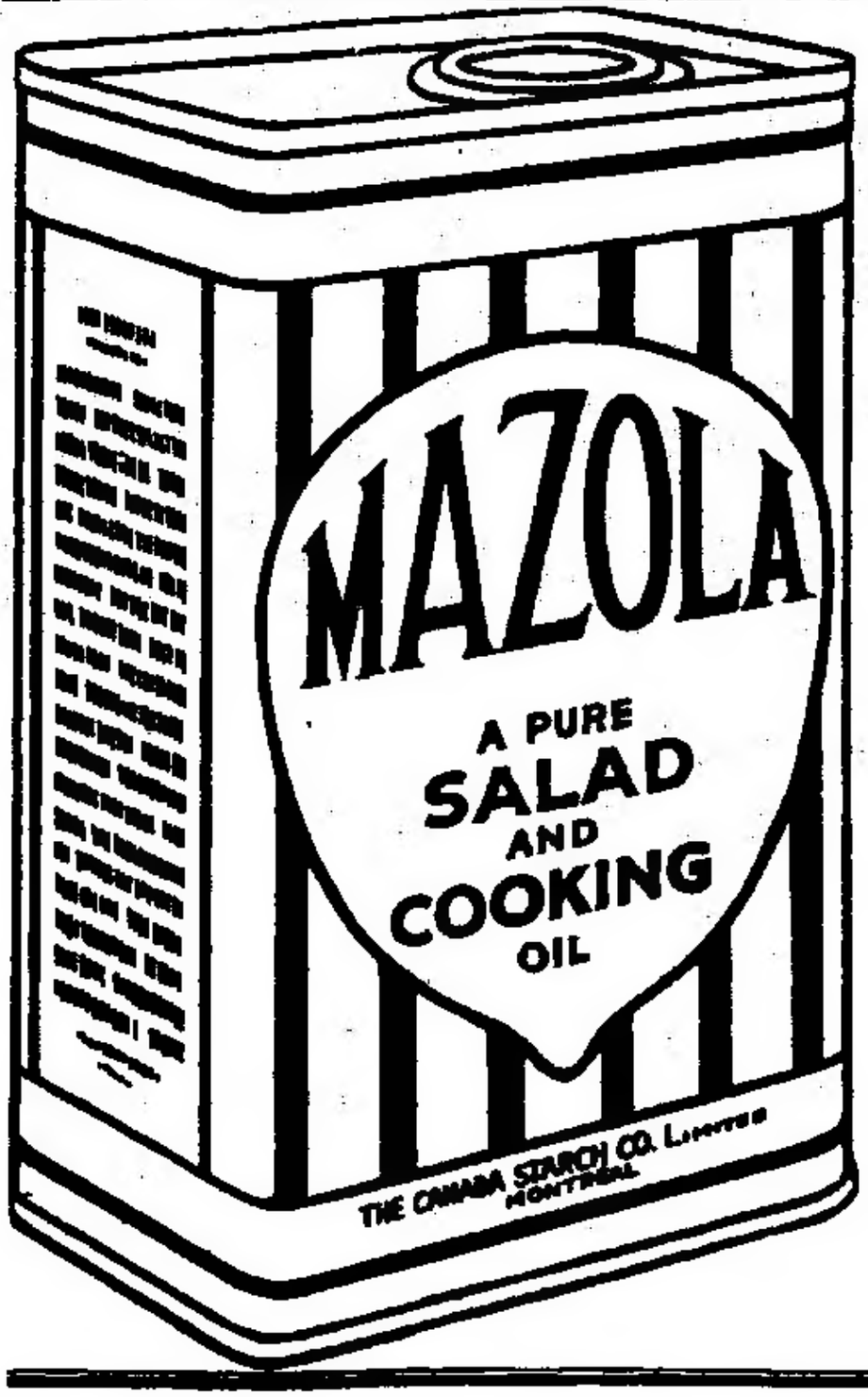
The men who occupy the posts of leadership and control still believe that the primary function of the economic machine is to create profits and to enrich those who now hold the legal title of ownership. That economic theory is obsolete and dead and the economic organization it created is doomed. Our deeper experience and clearer insight teaches us that the function of our economic life is two-fold. It must serve society with the things that society needs; and it must maintain men and women who are able and willing to work. The right to work is a fundamental right that the new economic order must protect together with the right to an annual income that will maintain every family upon a decent and self-respecting level of life.

Future generations will marvel at our mechanical inventions and also wonder at our lack of social creativeness and vision. Not one factor is missing today out of which to construct a world of social comfort and justice. We have natural resources so great that we are embarrassed by the very mass thereof. We have unmatched machinery that can operate with miraculous speed and precision and acres of it are rusting in idleness. We have armies of men trained to a high degree of skill and efficiency and over ten million of these workers are walking the streets without hope and haunted by fear. We have vast reservoirs of wealth dammed up in vaults and banks and corporations and no one apparently knows how to wisely employ it.

Most of all we have great markets here and abroad, markets that are made up of a larger number of under-nourished, poorly-housed, and meanly-clad families than we have seen in a century. Every factor of prosperity is present: material, machinery, men, money and markets,—we have a surplus of everything, even of suffering. The one thing we lack is the vision and the will to mould this unprecedented mass of riches into an order of social justice.

The fundamental economic need at the present time in every country and on every continent is an increase in the purchasing power of the wage-earning and agricultural groups and also the salaried workers. The agricultural and industrial and commercial workers, who constitute the largest part of every population, have never enjoyed an income sufficiently high to permit them to live upon a decent self-respecting and self-reliant level of life. Even at the so-called peak of prosperity in 1929 eighty per cent and more of those engaged in gainful occupations received an income lower than necessary to

*(Continued on page 93)*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# THEORY OF ORIGINS

*By Rabbi Julius Berger, of Shaare Zion Synagogue, and lecturer in the Oriental Department, McGill University*

The primary characteristic which enters the celebration of Rosh Hashonah is its inclusion of the outside world that, we, for convenience, call "Gentile". Rejoicing as we are on this day in our mutual sympathy and in our fraternal warmth, we, no less, give thought to the larger brotherhood, the brotherhood of the human family, as though its members were inside our interest and obligations.

Our closer union with our fellow-Jews is often misinterpreted: the coming together of the House of Israel is not exclusive; but, intensive. Intensive for what purpose? For the weal of the world. So, then, on Rosh Hashonah, within the walls of our sanctuaries, everywhere, will be heard prayers for the coming of the day when men and women of all races and creeds will be brought together in closer and nearer kinship. Significant are the words in our New Year stirring liturgy:

> "This day the world was called into existence:
> This day He causeth all the creatures of universe to stand in judgment."

More science and good sense could hardly be packed into a single short statement. In this short statement, direct reference is made to the theory of origins and to the question of race. In other words, this short statement seems to say that there is no basis for the mania of race.

There are no superior, as likewise there are no inferior, peoples. There are superior and inferior individuals as determined by mental capacity, moral vision, and sheer personal genius: there are superior families: there are inferior families of feeble mind and poisoned blood: there are higher and lower civilizations.

But, these individuals, families, and civilizations high and low, good and bad, are confined to no one race. They are marvellously distributed throughout a humanity which is itself essentially a unit. Otherwise, to cite here only one example applied to literary geniuses, how can we explain that the author of "Job" was a Jew; the author of the "Iliad", a Greek; Virgil, a Roman; Dante, an Italian; Shakespeare, an Englishman; Goethe, a German; Tolstoi, a Slav; Confucius, a Mongolian?

Our confusion is hopeless, the moment we attempt to define superiority. One group is superior in this feature, a second in that, and all may claim superiority in the other. The fact of the matter is, our blood is one—a single stream flowing from a single fount—and all races, therefore, are equal members of one great family of humankind.

This is the judgment of modern science. In its method, investigation, and argument, this judgment

(Continued on page 96)

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# What Causes Anti-Semitism?

*By Dr. Arthur A. Feldman, Rabbi of Anshe Sholem Synagogue, Hamilton, Ont.*

This article was adapted to its purpose from a paper intended for the seminar of Jewish-Gentile relationships, held in Toronto last winter. The paper was not read, as it would have been a strange voice in the discussion of the group to which the humble writer was assigned, that soon deviated into theological subtleties and resulted in some touching religio-emotional outpourings.

Before the discovery of the germ of many a disease, innumerable theories had been advanced in their explanation, and countless cures offered for their cure. After the discovery all the theories went into oblivion, and the cures are being applied only by the credulous and ignorant. Alas, things are different as regards the mental ills. To confine myself to anti-Semitism only, the germ of this disease has been well-known for a goodly number of years, owing to the genius of a man who happens to be a Jew, and yet, books are written on the subject, much is spoken of it in pulpit and on platform, seminars are held to discuss the evil, and no mention is made of the true source of the hatred of the Jew. Imagine a modern book written on hydrophobia, in which Pasteur's finding of the germ of the disease is gloated over in silence. Imagine a modern physician not knowing of the germ of dyphtheria.

Anti-Semitism is the venomous fruit of a germ called hatred aggression, destruction, that every human mind harbors as an inglorious heritage from his animal ancestry. The same destruction-impulse causes war and some other great evils. This is the teaching of psycho-analysis, as conceived and formulated by the great Dr. Freud. All the other causes forwarded to account for anti-Semitism are of minor importance, or, truer, are rationalizations of hatred. The devil assumes different garbs, nearly in every age a stylish one, to look respectable. Instinct makes reason subservient to it and makes it push its cart.

Great German scholars have put their vast knowledge in the service of Hitlerism. Even a Dr. C. G. Jung, the renowned analytical psychologist and a Dr. Kittel, whose edition of the Hebrew Bible is a standard work, support and admire Hitler. Instinct allies itself with reason and intellect to justify itself before the conscience of humanity. There isn't a thing hatred wouldn't do to achieve its aim of destruction. It has even dressed up as religion. In the disguise of religion, hatred made many wars and inflicted great sufferings on man. As a criminal who hides in the police headquarters, where he is the least suspected, and from there carries out his murderous acts. Don't blame poor and innocent religion for this abuse. Can Jesus help it that in his name hatred has slaughtered his very brethren?

As anti-Semitism comes from hatred, it is irrational, unreasonable, illogical. Take any of the alleged causes of the hatred of the Jew and you will see that this is true at first sight. How horrible to hate the living Jews because of the crucifixion more than 1900 years ago; to hate them in the name of a man who was pure love, who was a faithful son of his people and wanted its glory and greatness. Hatred uses even the Golden Rule to incite weak instinct—man against the Jews. In 1919, after the down-fall of the short-lived communist rule in Hungary, established under the leadership of Bela Kun, a Jew, a strong anti-Semitic propagandist, one leader was a certain Mr. Wolff, supreme court judge, said to be of Jewish ancestry. He advocated the most brutal measures against the Jews, among others, on the ground that Judaism is inferior to Christianity, as the former


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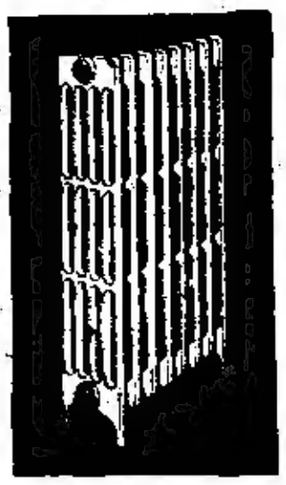

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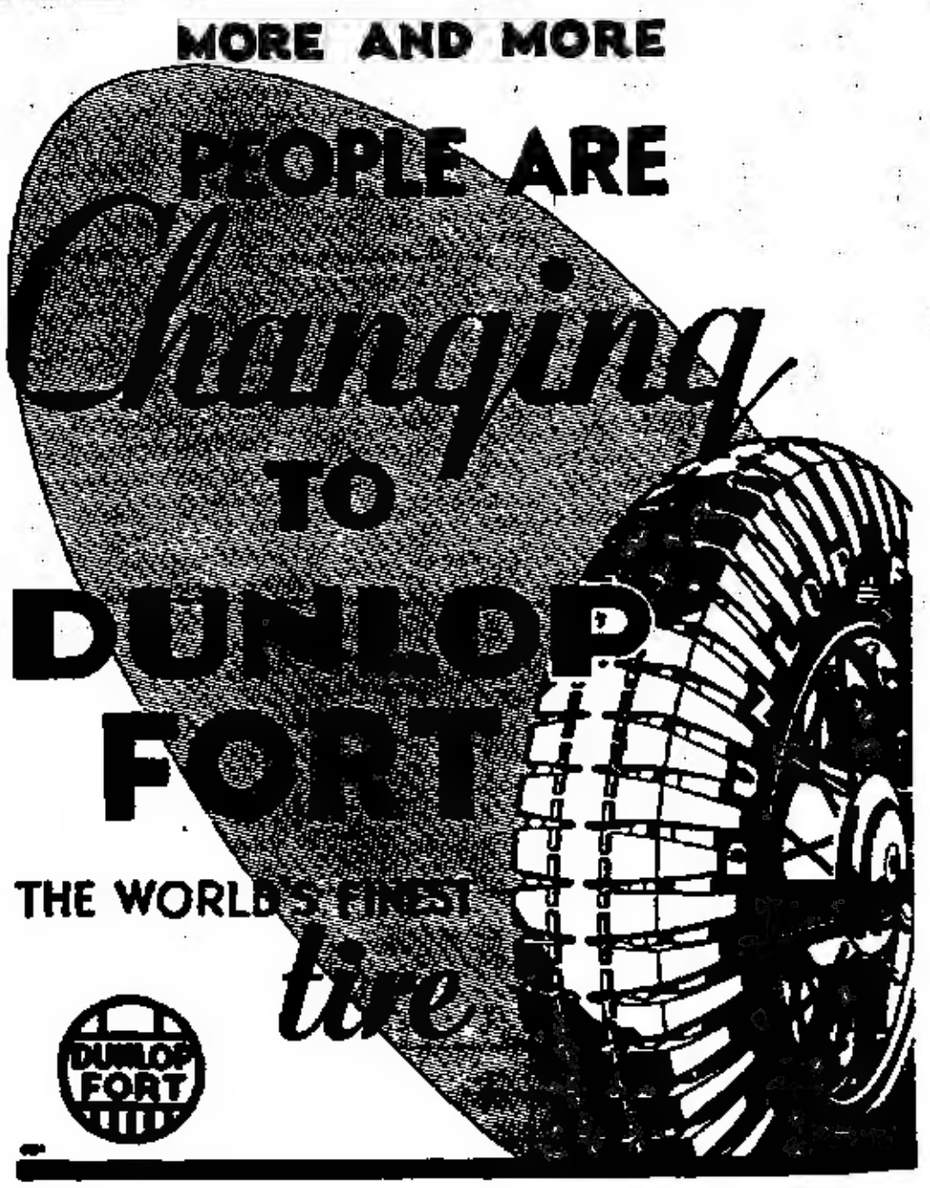

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enjoins to love only the Jew in its command: "Love thy neighbor as thyself" (Lev. 18, 18), whereas the latter in the same command (Matthew 22,39) means by neighbor not only a Jew but any man.

The economic causes of anti-Semitism are similarly only disguises of hatred. How absurd, e.g., to hate the Jew for communism, that is one phase of the natural evolution of human society. Once I heard a rabid anti-Semite, all hatred, in one breath accusing the Jews of capitalism and communism, of nationalism and internationalism, and of all contageous diseases. The Marxist school of historical materialism attributes all social ills to economic causes. But why are even the most civilized and industrialized countries unable to make such adjustments as to abolish misery and do justice to all! No doubt, they are prevented from doing so by hatred in all its multifarious manifestations. To say that the Jews are hated on account of there being mean men among them, is untenable. Meanness is not the privilege of the other peoples only. The Jews would be hated, and even more so, if all would be Freuds, Einsteins, Julius Rosenwalds.

Only psycho-analysis can explain the mental mechanism that is in operation in Hitler and that makes him what he is; what moves and motivates a Goering, a Goebbels, a Streicher; why the highly cultured German people are identifying themselves with Hitler and recognize him as their supreme authority, and why there are war, anti-Semitism, and the other disguises of hatred.

The virus of the hatred of the Jew known. Is there an anti-toxin for it? Mental sicknesses are much harder to cure and eradicate than physical ones. Those who expect much of the growing knowledge of man will be sadly disappointed. Man is primarily a creature of instinct. The scholars are also behind Hitler, as I said already. In no other country was there so much written and spoken against anti-Semitism, and were there so many seminars held to combat the evil, as in Germany; no other Jewry has so closely identified itself with the culture and so much assumed the mentality of the adopted country, no other Jewry has lived so long in a land and rendered such valuable services to it, as the German Jews, and yet Hitler and national socialism came.

What can one expect of man who makes even religion a motive for hatred and destruction? The very force that was to curb and tame and ennoble instinct is overwhelmed and compelled to serve hatred. Reichbishop Mueller is untiring in preaching that Jesus was the frst anti-Semite. It is much easier for weak man to think himself a good Christian by hating the Jews than to be indeed a good Christian by loving all men. "How could man be saved, seeing that even the heavens are not pure in his sight?" is one of the many true prayers (Yom Kippur) by which the utter smallness and frailty of man are aptly described.

Sufferings, painful experiences, will teach man better. Slowly and gradually, in the course of thousands of years, man will come to realize that his world has grown and developed to a solid unity, like the unity of the human organism, and in it he can not live a happy and civilized life, unless there are peace, brotherhood and cooperation. As man gave up, though not en-

(Continued on page 44)

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# TEUTONS, ARYANS AND SEMITES

*By Dr. Cyrus Adler*

(President, American Jewish Committee; Dropsie College, Philadelphia; Jewish Theological Seminary, New York)

All peoples, if there be any, who have lived as long as the Jews, have had their tribulations. Anyone who was not an Athenian was a barbarian, and certainly a Roman citizen would not view as an equal those even of his own blood in Italy who had not that distinction.

So far as I can recall it is in the "Book of Esther" that the first indictment was drawn against the Jewish people in effect that they had laws and customs of their own. The Jewish people were held in ancient times to be anti-social. When paganism in some form or other ruled throughout the world it was a matter of etiquette for one gentleman to pay respect and make an obeisance or oblation to the god of another gentleman. If it should happen that a Greek who had worshipped Zeus paid a visit to a friend of his in Babylon, he would undoubtedly have gone into the Temple of Marduk and brought him an offering. It was the absence of the ability of a monotheistic people to do this that gave the Jews a bad name in the ancient world and since they had no images there arose the foolish rumors that an Ass's head was kept in the Ark, where as a matter of fact the Ten Commandments were deposited.

Later, the shift was made when Christianity became the State Church of the Roman Empire, and all persons who did not accept that religion were enemies of God and pariahs in the State. I am putting it roughly, though there were many exceptions, and the higher up one went in the Church, to the Papacy itself, the less vigorously was this theory carried into effect.

But now there has been a new alignment and it was for this that scholars and more particularly Jewish scholars were unprepared. I mean the race theory. The idea that any people has remained homogeneous to an original stock is untrue. Certainly it cannot be claimed of the Jewish people. That there were large intermixtures in the early period is not likely. When travel was not extensive, people in the main married within their own tribe, or their own clan, or their own village, or in their own neighborhood. I fancy that this is still true to a great extent. But the Jewish people, excepting certain nations mentioned in the Bible as abominations, never objected to inter-mixtures on any racial or hereditary ground, but only on the ground that these brought with them the danger of idol worship; in other words, of departure from the Jewish religion. Certainly Solomon was reprobated for his acts, and the harsh decrees of Ezra that the people should put away their foreign wives was intended for the same purpose. Herod was an Idumean and Helene of Adiabene was a convert to Judaism.

Mighty Rome finally conquered little Judea and brought some of the vanquished in triumph to the City of Seven Hills. The Arch of Titus stands boastfully to commemorate the victory of the greatest Empire in the world over the smallest nation. What a wonderful victory to be commemorated through all the ages! But it was a physical—not a spiritual victory. There had already been some dispersion of Jews to Rome and a good many synagogues existed. Paganism was crumbling; Christianity had not yet arisen and the more reasonable faith of Judaism attracted a good many of the Roman people, and some of the upper classes became converts to Judaism and were readily received.

What I mean is that the Jewish people themselves, while they have never promoted intermarriage with other people, and have not sought proselytes, have at all times been willing to receive sincere converts.

I am saying this quite clearly because with the development of points of view of the last thirty or forty years, some Jews themselves have taken on the attitude that they are a race, though I am satisfied that anthropologically, biologically and ethnologically, and all the other ologies that you can use, there is no justification for this statement. This question has become one of great importance because everyone can see that whether it be a pretext or not, and it probably is a pretext, this so-called race theory is being promulgated with a fanatical zeal and is one of the things that we have to combat, not only in Germany but in America, and probably elsewhere.

What is the origin of the term Semitic or Shemitic? It goes back to the story of Noah's Ark and Shem was supposed to be the progenitor of all the peoples who speak

(Continued on page 74)

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# The Re-Emancipation Of The Jewish People

*By Ludwig Lewisohn*

Zionism meant to me at once work for Palestine, but work for Palestine that grows out of a total attitude, a total change in my relation to myself, to my people and the world. We must base ourselves upon two fundamentals. One is this: Never to be deceived as to the fact that it is the inevitable persistence of the Jewish people that produces pressure. It is not pressure that produces our persistence. It is perfectly true that in moments of great stress, that in moments and hours and ages of unusual persecution, a great many who have been alienated come back; but that is only the fringe, and those are only the second-rate Jews, and those are only the ones that in Germany are now called conjunctur Zionists. Fundamentally the truth is that it is because we can not disappear, because we have the will to persist, however alienated, with something of our original character, an indelible character, clinging to us, that persecution continues.

And the second thing is, my second fundamental principle, that Zionism means primarily a negation of the Galuth as a possible form of human life. Now, when we say

Ludwig Lewisohn

a possible form of human life, that strikes deep; it strikes to the total ideology by which a human being lives, it strikes to his reactions, to his sociological relations, to his ethical reactions, to his metaphysical beliefs; it strikes to a depth out of which all willing, all acting and all thinking arise.

And thus I shall repeat this, for this is the thing that must be repeated, it seems to me, again and again. I have said it elsewhere. I shall say it again. It is only by a total rebirth of the individual Jew unto his complete Judaism, it is only by making his Judaism co-extensive with his humanity, it is only by being human insofar as, and he is human only insofar as, he is a Jew, that he will give the complete fruits of his life and his character to the necessary historic act of the age.

Now, the necessary historic act changes from age to age, and that necessary historic act is always an act of salvation, an act by which out of the womb of the Jewish people is born some great movement, whether embodied in individuals or not (although it is usually led by individuals) from which a new salvation for the Jewish people arises. Which is another side of our persistence, that whenever we seem doomed to disappear, some man, some movement, some emotional upsurge, some historic act dictates itself by means of which the people is to be saved.

This act varies from age to age. But the age of the greatest danger of the disappearance of the Jewish people is not the age of persecution, but the age of emancipation, the age of emancipation under false and untenable principles, the age of emancipation on the basis of the well-meant, but utterly inhuman liberalism of the eighteenth century, which denied the fact that mankind is forever divided into peoples, into species, and directed the empty shadow of humanity, which in its true sense can only come about by the brotherly cooperation of the various people in that character which they have assumed through the ages, and a persistence in that character.

Since this emancipation came with its strangely false and yet, in a worldly sense, so attractive and glittering principles, it is in that age that Jewry reached perhaps its highest points of danger. But no sooner had this been reached, no sooner were we on the brink of this abyss, than there began to develop out of the soul of the Jewish people, as always before, a moment which was later to dictate an historic act which in the course of time will save and heal the people once more.

In 1862 Moses Hess wrote in that fundamental book, "Rome and Jerusalem," The great masses of the Jewish people will not be able to

(Continued on page 48)

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# To Open Emergency Appeal

*(Photographs on Pages 104-105)*

For the banquet of the Canadian Jewish Congress Emergency Appeal For Striken European Jewry, Sunday night, September 16th., at the Mount Royal Hotel, guest speakers will be the Hon. David Croll, Minister of Public Welfare and Municipal Affairs in the Ontario Cabinet; and Dr. Alfons Goldschmidt, author, writer and authority on German conditions.

Dr. Alfons Goldschmidt was born in Gelsenkirchen, Germany in 1879. He was editor of the Economic Section of the Berliner Tageblatt and editor-in-chief of the Department of Economics of the famous Ullstein Publishing House in Berlin. Dr. Goldschmidt was a lecturer at the Institute for Journalism in the University of Leipzig and taught Political Economy at the University of Gordoba in the Argentine and at the National University of Mexico in Mexico City. In 1929 he founded in Berlin the Economic Institute for Latin America which the Hitler Regime forced to close. His teaching and research activities in Latin America resulted in a series of books treating of Mexico, the Argentine, and the political and social problems of the whole of Latin America. He has been lecturing this summer at the College of the City of New York.

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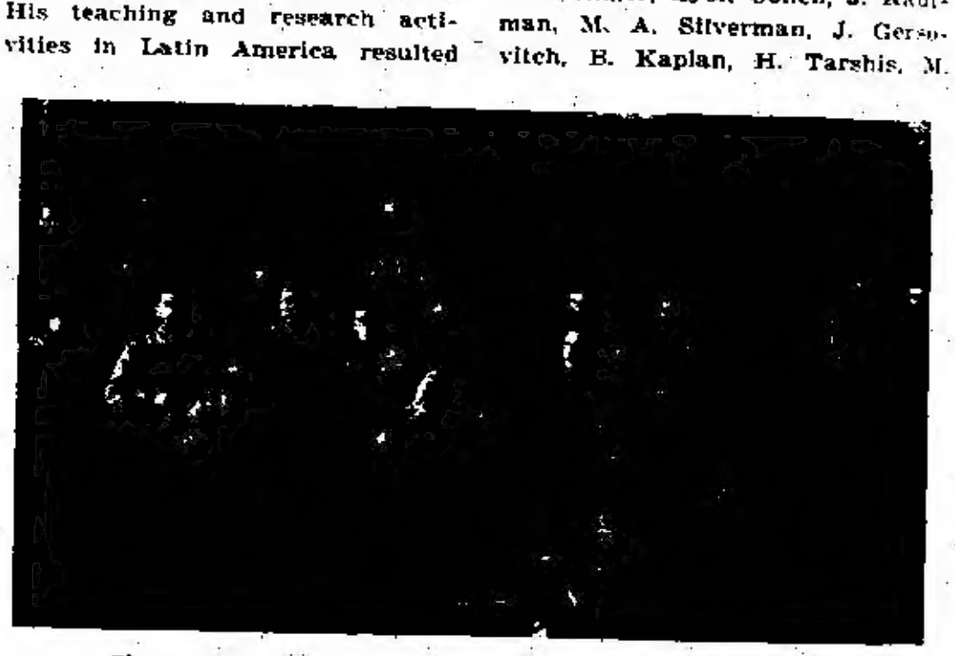

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*By J. Fuss*

For the Jewish community of Belgium the past year was one of trial and difficulty.

Because of the intensification of the economic crisis and under the influence of the extremely nationalistic tendencies in various countries, especially Hitlerite Germany, the foreign question in Belgium has been thrust into the limelight.

It is no secret to anyone in Belgium that when foreigners are spoken of as "superfluous" it is primarily the Jews who are meant. The past year began with a number of rulings aimed against foreigners, and to all appearances the situation, now, at the end of the year, is even worse in this respect.

The first decree was that ordering "yellow cards," that is, special cards of identification for foreigners who have the right to reside in Belgium. These cards must be renewed every two years. The government, in issuing this ruling naturally had in mind not only the high tax upon foreigners but also its right to withdraw identification cards at the end of the two years period.

In the course of the year the Belgian government has issued with a whole series of decrees covering even the slightest transgressions, those for which the Belgians themselves cannot be punished. For example, for the non-payment of debts or taxes, or for polishing diamonds in Germany.

This anti-foreign tendency does not cease even when the foreigner assumes the status of a citizen of Belgium.

The government has not only manifoldly increased the difficulty of becoming naturalized, but is even taking steps to limit the rights of foreigners after they have become naturalized. Despite the fact that the Belgian "League for Human Rights" has protested against such proposals they will probably be passed.

All these laws and the anti-foreign tendency now reigning in practically all strata of Belgian society have made the Jews of Belgium "re-evaluate values." The tendency to become rooted in the land which they had begun to regard as their new fatherland, has, despite, the fact that during the past few years it had been rapidly strengthening, greatly declined.

This breach, which certainly is the result of the events in Germany, has to a considerable extent placed its stamp on practically everything which the Jews of Belgium accomplished in the social field during the past year.

The new tendency has a tremendous effect upon the Jewish youth, which had been preparing fro intellectual pursuits, and upon the "Yahudim", especially in Brussels, who had heretofore only remembered on Yom-Kippur that they were Jews. The effect upon the so-called nationalist progressive Jews was also considerable. These Jews had begun to feel that the time had come for the Belgian Jews to take part in the politics of the country, demanding cultural autonomy and similar considerations due national minorities.

The offensive against the Jews, both under the guise of fear of the stranger and in the form of openly anti-Semitic agitation on the part of the Fascist groups of various leanings, has thrown Belgian Jewry back into a state of constantly having to apologize—of having to point out to the Belgians that Jewish numbers in the land are small, considerably smaller than the Belgians imagine, considerably smaller than the anti-Semites assume; that the Jews, too, are suffering from the crisis no less than are the Belgians; and that not only did the Jews not ruin the diamond industry in Antwerp, and the leather pocketbook industry in Brussels, but that the opposite is true. The Jews created these two branches of industry; they created the markets for these products. Thanks to the Jews, a great part of the population of Belgium became wealthy. And so on and on.

All these various explanations were uttered by representatives of Belgian Jewry in the course of several evenings devoted to a discussion of the Jewish question.

(Continued on page 33)

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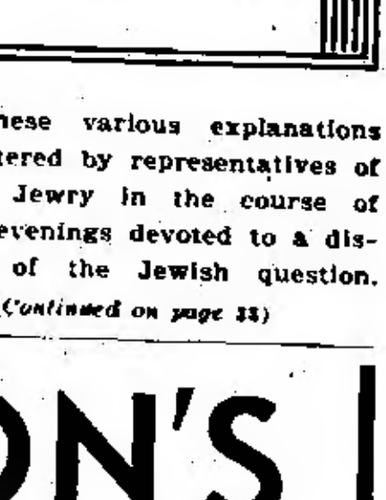


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# 5694 In Germany

*By Daniel L. Schorr*

**September**—Economic drive against German Jews continues despite opposition of Economics Minister Kurt Schmitt. Jews forbidden to own land.

**October**—Jewish brokers barred from Berlin stock exchange. Government bans mixed marriages. Thuringian library black-list contains names of 356 Jewish authors. Jewish attorney jailed for five months on no charge and released. Hitler attacks anti-German boycott in radio address. Goebbels hints pogroms are solution to Jewish problem. German-Jewish liberals campaign against Zionism. Zionist Federation Hebrew courses flooded. Forty-seven German cities have no Jewish attorneys, survey shows. Jewish students in Berlin University forced to carry yellow cards.

**November**—German Jews sound government on their status. Reichsvertretung, representative Jewish body, urges support of Hitler in plebiscite. Authorities prohibit Berlin Jewish community from collecting funds for needy Jews dismissed from railway system. Jewish writers' contracts declared invalid.

Professor Einstein's property seized. Jewish lawyers expelled from bar association. Jews beaten during plebiscite on Hitler's policies. German Nazis linked to Arabs. Jewish judges and professors ousted in Bavaria. Jewish doctors and dentists barred from sick-fund cases. Children of mixed marriages declared illegitimate.

**December**—Jewish merchants barred from Christmas trade. Jewish medical students barred from clinical work in Hamburg. Plan to force Jews to live large cities. German radio stations and newspapers reject Jewish advertising. Westphalia revokes citizenship of 7,200 Jews. Jews barred from trading in timber. Jewish ex-soldiers organize to preserve rights.

Jewish children ordered to give Hitler salute in schools. Jews barred from newspaper work. Jewish teachers expelled from Prussian industrial schools.

**January**—Jewish woman jailed for one year for reading anti-Nazi newspaper. Reich court establishes right for employer to discharge worker for being Jewish. Jews barred from final examination in universities. Goering boasts Prussian civil service has no Jews.

"No hope for German Jews," says von Papen. Economics Minister Schmitt yields to Nazi anti-Semitic policy. Nazis crush attempts of unemployed Jews to enter trades.

**February**—Berlin Jewry turns up en masse for Palestine exhibit. Reich dissolves Jewish sports organizations. German Jewish war veterans ask civil rights, pledging allegiance to Germany.

**March**—Nazis fight entry of Jews into agriculture. Germany eases regulations on export of Jewish capital. Split appears in Reichsvertretung. B'nai B'rith office in Berlin raided.

Nazis proclaim new national boycott against German Jews accompanied by intense propaganda campaign. Berlin Jew bombed. New anti-Semitic riots in Nuremberg. Many killed and wounded.

**April**—Anti-Semitic campaign continues despite Schmitt's orders. Jewish war veterans found in Stalhem merged with Nazi storm troops. Julius Streicher, arch anti-Semite, becomes Franconia overlord. Agriculture Minister Darre calls for new attack on Jews. Jews barred from higher education by Nazi edict.

(Continued on page 33)


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*from*
THE GREAT-WEST LIFE
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*to*

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on this festival of
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Good Wishes for your
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# 5694 In The United States

*By M. Iushewitz*

On September 9, 1934, the Jewish year of 5694 comes to a close. A page in the history of Israel is marked "finis" and the record is continued on the clean, blank page of the year 5695.

During the past year vast and profound changes have taken place in American Jewish life. In common with other Jews throughout the world, American Jewry has felt the effects of international anti-Semitism. Thus the United States and the American Jews have experienced even directly and indirectly the poisonous anti-Semitism let loose by Hitlerism.

American Jewry has seen the last year the rise and, if indications are correct, the decline of numerous anti-Semitic organizations, including the Friends of New Germany, the Silver Shirts, Khaki Shirts and many others.

For a time though it seemed as though American Israel was about to face a new and deadly campaign against the Jews. Scattered Fascist anti-Semitic organizations made their appearance in practically every section of the United States. Nazi Germans were active in propogating hatred for the Jews. The dead bones of the Ku Klux Klan stirred again. Everywhere unscrupulous, self-seeking individuals and shady adventurers were telling credulous people that the Jews were to blame for everything and that only by getting rid of the Jews would conditions become better. That curious personage, William Dudley Pelly, was receiving private messages through the ether telling him that the Jews were at the root of all evil and that Adolf Hitler had been divinely appointed to deal with the problem. Mr. Pelly returned from "his seven minutes in eternity" to the more practical business of organizing the anti-Semitic Silver Shirts. Scenting a rich harvest of dollars from the credulous, other little groups went into the profitable business of anti-Semitism.

What would have happened if a leader had come along capable of uniting and knitting together these scattered little groups, there is no way of telling. That the Nazis here in the United States made desperate attempts to unite the anti-Semitic forces was plainly brought out by the Congressional Nazi investigating committee. But what with the revelations before the MacCormack committee, which showed the slimy trail of the dollar in every move made by the anti-Semities and the examples of real and earnest Nazism furnished by Hitler, Goering and Goebbels during the June 30 "blood purge," America anti-Semitism received a deadly blow.

The anti-Semitic racket is still a juicy one, however, and those who are making a fat living from it will not let it die so easily. But it appears certain that the fangs of the mad dog of anti-Semitism have been drawn by recent events in Germany, for the time being at least.

American Jewry faced by the threat of Hitlerism abroad with its international anti-Semitic ramifications and by a new wave of anti-Jewish feeling in the United States has undergone such profound changes in the one year of the existence of Hitlerism that the entire course of American Jewish life has been changed. It is too early to predict where the changes will lead, but it is obvious that assimilation in the United States has received a staggering blow. Gone is the haste to discard everything Jewish as though it was a disease. Gone is the deadly indifference to Jewish problems at home and abroad. Sober thinking and sober realization of the lot of the Jew accompanied by a renaissance of Jewish feeling and pride in Jewish achievement is the mood of the American Jew.

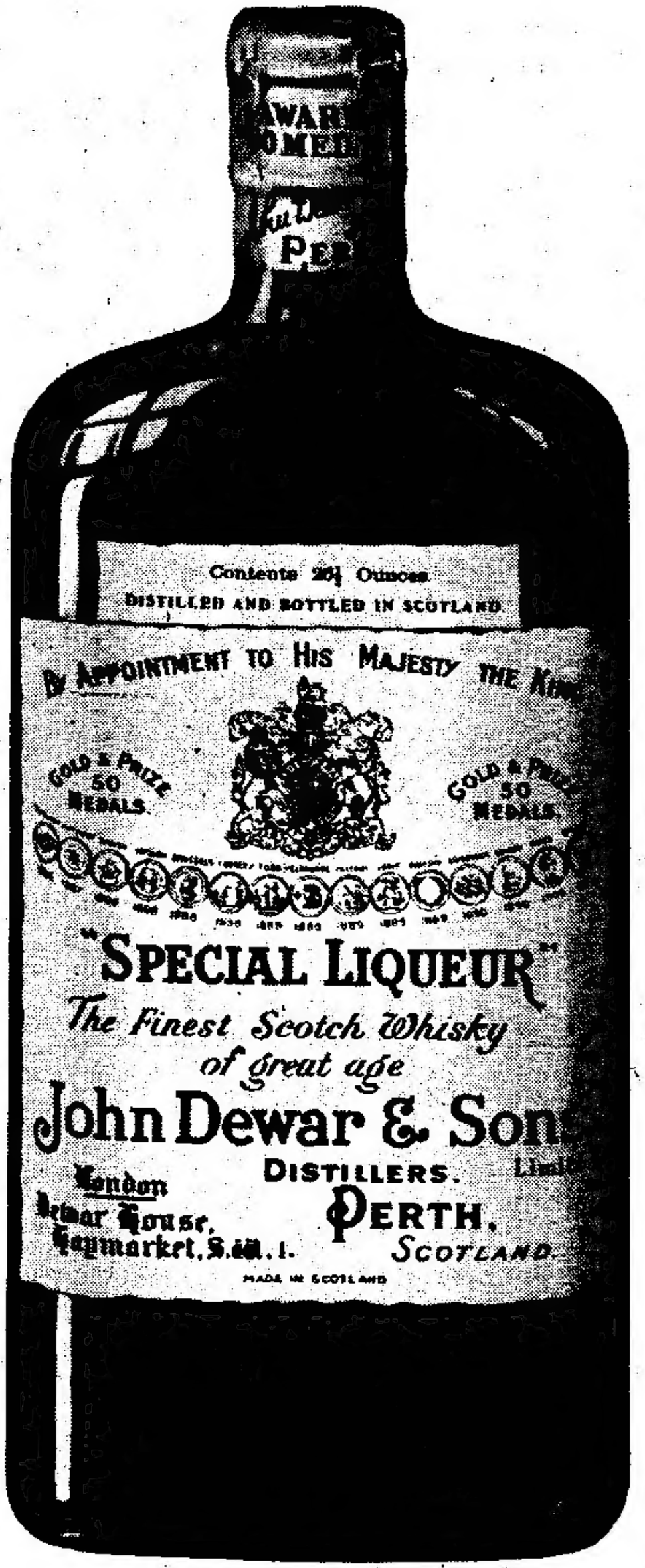
And while the American Jew as an individual moves closer to his people and to Jewish consciousness, the leaders of American Israel and of the powerful central Jewish organizations move closer to real unity. During the past year the American Jewish Committee, the American Jewish Congress and the B'nai B'rith, actuated by the obvious necessity for unity, formed the Joint Consultative Council. The United Jewish Appeal was organized, consisting of the American Jewish Joint Distribution Committee and the American Palestine Campaign, and a united drive for all Jewish needs in Germany and Palestine was undertaken. At this writing the United Jewish Appeal campaign for $3,000,000 is still under way, with every prospect of success.

One of the ironic features of anti-Semitic propaganda has always been the claim that the Jews are united in a fashion that eclipses the unity of any other group. Not only are the Jews united in every country in which they live, but they also have a powerful international organization seeking to rule the world, the anti-Semites have always declared.

But in the United States, as elsewhere, Jews not only had no united front, but on the contrary were

(Continued on page 35)


UNCHANGED IN A CHANGING WORLD

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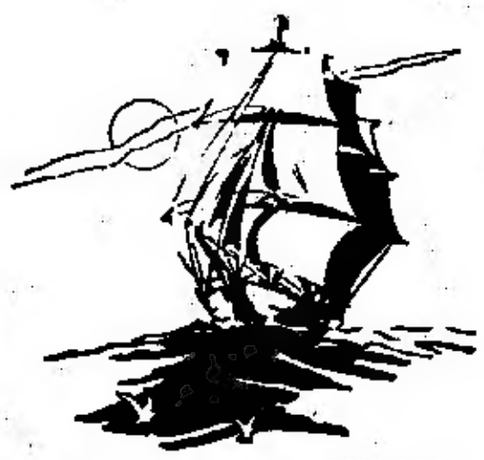

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# 5694 In Austria

*By M. A. Tenenblatt*

A difficult and unwholesome year is now passing for Austrian Jewry. None among the oldest Jewish inhabitants of Vienna remembers such a bitterly hard and unspeakably perilous year as this has been. Perhaps hundreds of years ago, when the Jews suffered pogroms in Vienna and other Danube cities and were driven from their homes, they experienced the same degree of panic as they endured in this first wild year of Hitlerism's struggle to coerce Austria.

True, there weren't any pogroms against the Jews of Austria this year. There were no excesses, nor were Jewish homes or other Jewish property despoiled and destroyed. But Austrian Jewry lived with its heart in its throat; in pain and troubled by the events of the day. It feared the morrow, which threatened instigatory anti-Semitism accompanied by the systematic crowding-out of the Jews from all means of gaining a livelihood. It lived in paralyzing fear that Hitlerism might also be victorious in Vienna.

Austrian Jewry entered so unfavorable a constellation that every Jew prays for mercy. Let what may occur, but spare us a Nazi government: may our Austrian anti-Semitism live and prosper, but we want no rule of Hitler's representatives in Austria.

Jews who live in free and democratic countries can scarcely imagine a situation so catastrophic that it compels a great, proud, highly cultured and wonderful Jewish community in the very heart of Europe suddenly to descend into so deep an abyss. Even government newspapers shout in your ears several times a day: "You, Austrian Jew, get out of all the vocations and public positions in which you have found your bread. Do it of your own free will, little Jew, and do it speedily, before the wrath of the people expels you forcefully and with bloodshed . . ."

And things are so arranged that one does the warning and the other carries out the threat. During the World War, great battles began with drumfire. Before every offensive to break through the trenches of the enemy an attempt was made to bury him under a hail of fire, shrapnel, bombs and hand grenades. That was the "psychological preparation" for the coming storming of the enemy's positions. Very often the tactics had the desired effect. There was no alternative but to desert the trenches voluntarily. At the beginning of this year, this sort of drumfire was widely used in Austria. In every official and semi-official sphere threats were made and pressure was brought to bear upon the Jews of Austria, in the effort to make them voluntarily relinquish both their status and their means of earning a living.

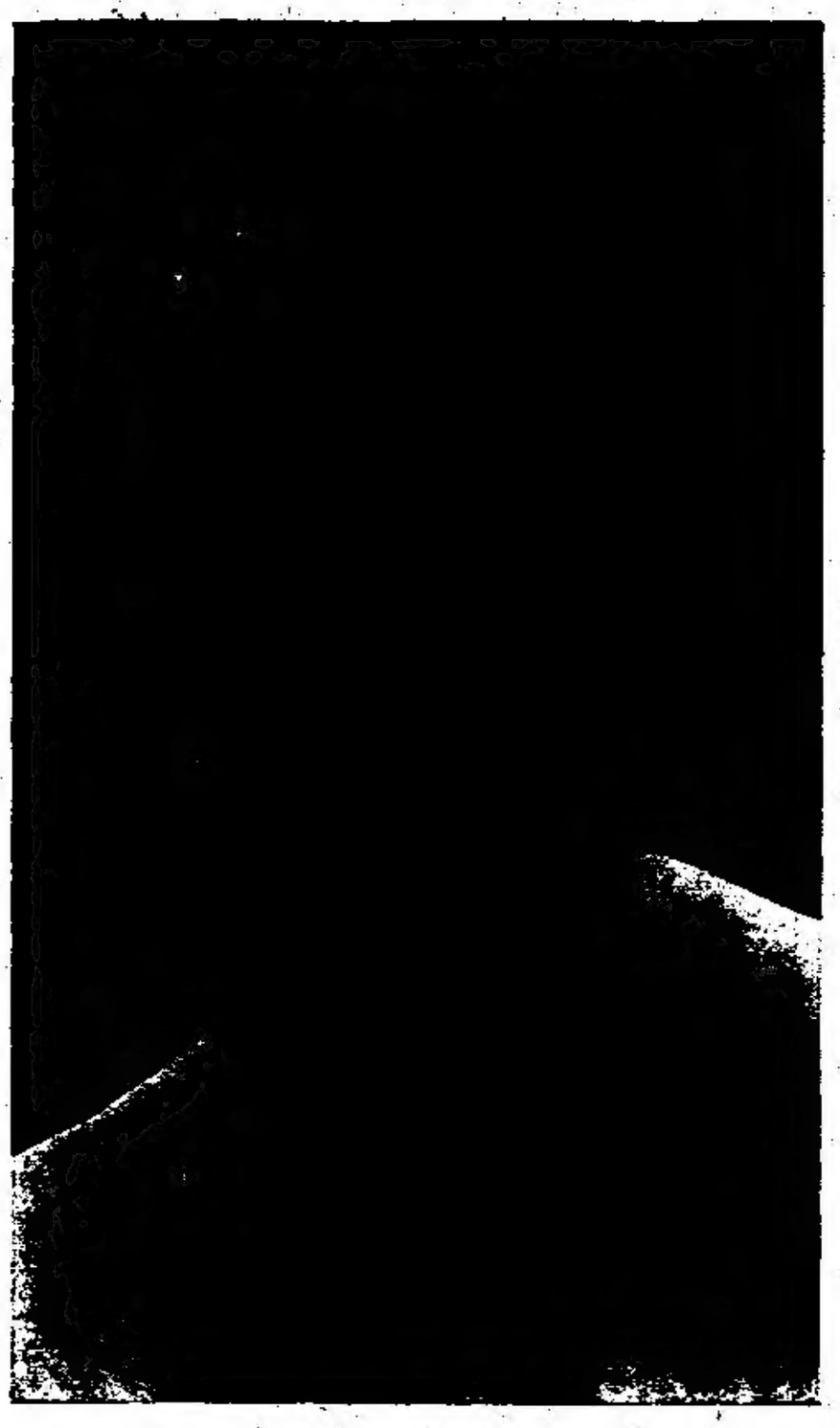
At first American Jewry firmly resisted this public drumfire. They rejected every official attempt to negotiate their voluntary withdrawal from public and economic positions. They even issued public warnings against certain Jewish communal leaders who might have been inclined to enter into agreements with the government or its representatives. This continued until the resistance broke down of itself. With dictatorship and civil war in the land and Hitlerite revolutions within heavily supported from without, and with a permanent anti-Semitic offensive in Austria—how long could even the strongest Jewish fortress in the diaspora hold out against such a concentric storm on all sides? The rulers saw this well. They saw the psychological metamorphosis in the conduct of the Jews of the land. They guaged correctly the terror which expressed itself in the phrase "anything but the Nazis." By now the Jews are being ousted from all positions—without any clamor, without negotiations and with no public protests.

Things have reached the bitter stage of "Take whatever you will but remain at your post in the fight against the Nazis. We shall even help you cover up and conceal from the rest of the world the terrible injustices and troubles you are inflicting upon us, in order that your fight be not weakened by foreign interventions in our behalf. We, the ousted and the oppressed, have entered into a holy friendly alliance with you the ouster and oppressor. We are in a mutual fight against the common danger of a Hitlerite victory in Austria."

It is in this that the essence of the tragedy which has come upon the Jews of Austria is reflected. The February bloody days involving the Social Democrats threw tons of thousands of Jews out of their jobs and their social positions. No one dared utter a word in opposition, for it was ostensibly only the Socialists who were meant. And when all these vacated posts were filled again, this time with Catholics and members of the Heimwehr throughout, there was nothing to be done about it either. That had to be done, otherwise they would have gone over to the Nazis. Wherever an opening of any sort can be made, it is promptly filled by a Catholic government supporter. And the Jew has to be glad of this, for it prevents the extension of the Nazi front.

It is in a depressed and despondent mood that Austrian Jewry has entered upon the Fascist Catholic era of government. At the same time it is divided internally. As a result of the destruction of all parliamentary arrangements and of every vestige of

(Continued on page 57)



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# Rosh Hashonah Greetings

### From the Treasurer of the Province of Quebec

On the solemn occasion of the celebration of your New Year and Day of Atonement, it gives me much pleasure in sending friendly greetings to the Jewish people in Canada.

The trials and hardships to which your kinsmen have been subjected for sometime past in many countries have been a cause of great anxiety and sorrow to all those who are interested in the welfare of your race.

On the other hand, it is a source of great satisfaction to every one to know that in this free country of Canada, the Jewish people are able to take that place in the public and private life of our country to which their talents and application rightfully entitle them.

R. F. Stockwell

Edmund Gordon, nineteen, son of Nathan Gordon K.C., and Mrs. Gordon, 428 Wood Avenue, Westmount, Montreal and grand-son of Mr. and Mrs. Mark Workman, Sherbrooke Street West, Montreal

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Arnold, five-year-old son of Dr. and Mrs. J. Rubenstein, Cuthbert Crescent, Toronto

Carmel, six years old; and Deborah, three, daughters of Rabbi and Mrs. Jesse Schwartz, Grovehill Place, Notre Dame de Grace, Montreal. Rabbi Schwartz is Executive Director of the Zionist Organization of Canada.

Diane Sorrel, three-year-old daughter of Mr. and Mrs. Isidore Feldman, Vendome Avenue, Notre Dame de Grace, Montreal

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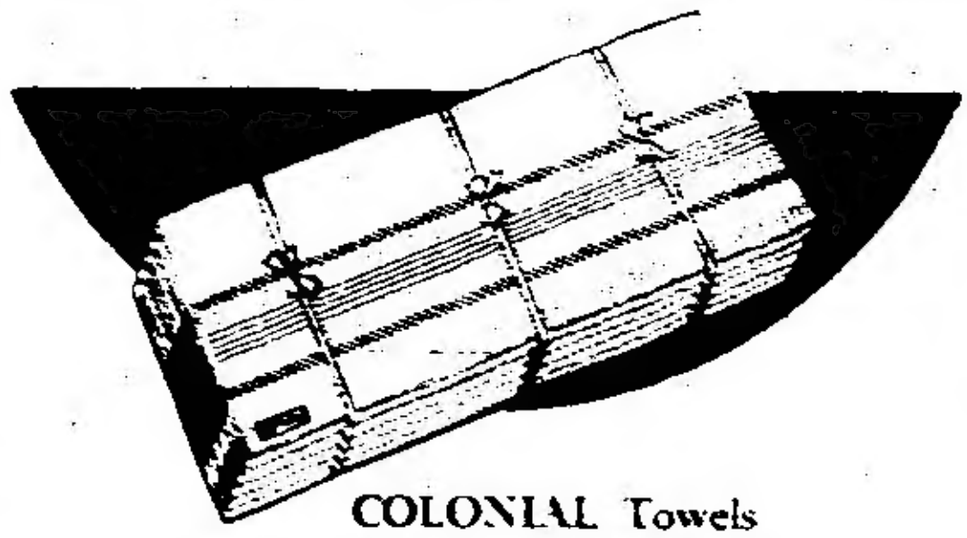

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Allan, left, and Arthur, right, three-year-old twin sons of Dr. and Mrs. Benjamin Bernfeld, 3615 Prud'homme Avenue, Westmount, Montreal. Picture was taken at the age of two years

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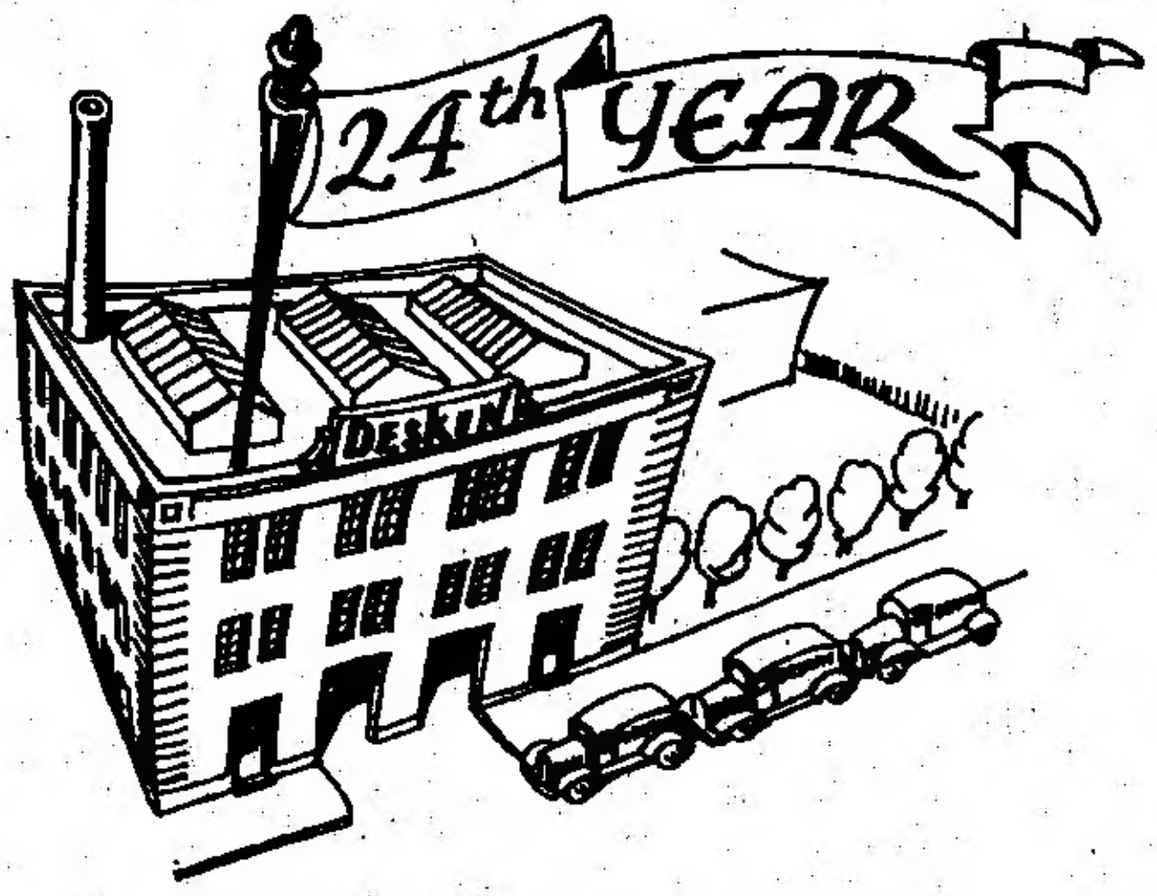

MICHAEL DESKIN

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Left, Vita, six-year-old daughter of Dr. and Mrs. S. Ortenberg, 900 Sherbrooke Street West, Montreal

Right, Gloria Janis, two years and eleven months, youngest daughter of Mr. and Mrs. M. Fine, 4814 Victoria Avenue, Westmount, Montreal

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### From The Premier of British Columbia

I am very pleased for the opportunity to extend greetings and congratulations to the Jewish citizens of Canada on the celebration of their New Year and the Day of Atonement. In the varied mutations of modern life it is rather an arresting thought that the Jewish people have been celebrating their New Year for nearly sixty centuries. In that treasure house of wisdom, the Talmud, there are many profound sayings. One seems not inapplicable when considering the problem that confronts us in Canada today. It runs: "A handful of food will not satisfy the lion, neither can a pit be filled again with its own dust." Only by the use of generous measures can our problems be dealt with and in this I feel sure that the Jewish people of Canada will play a prominent part.

T. D. Pattullo.

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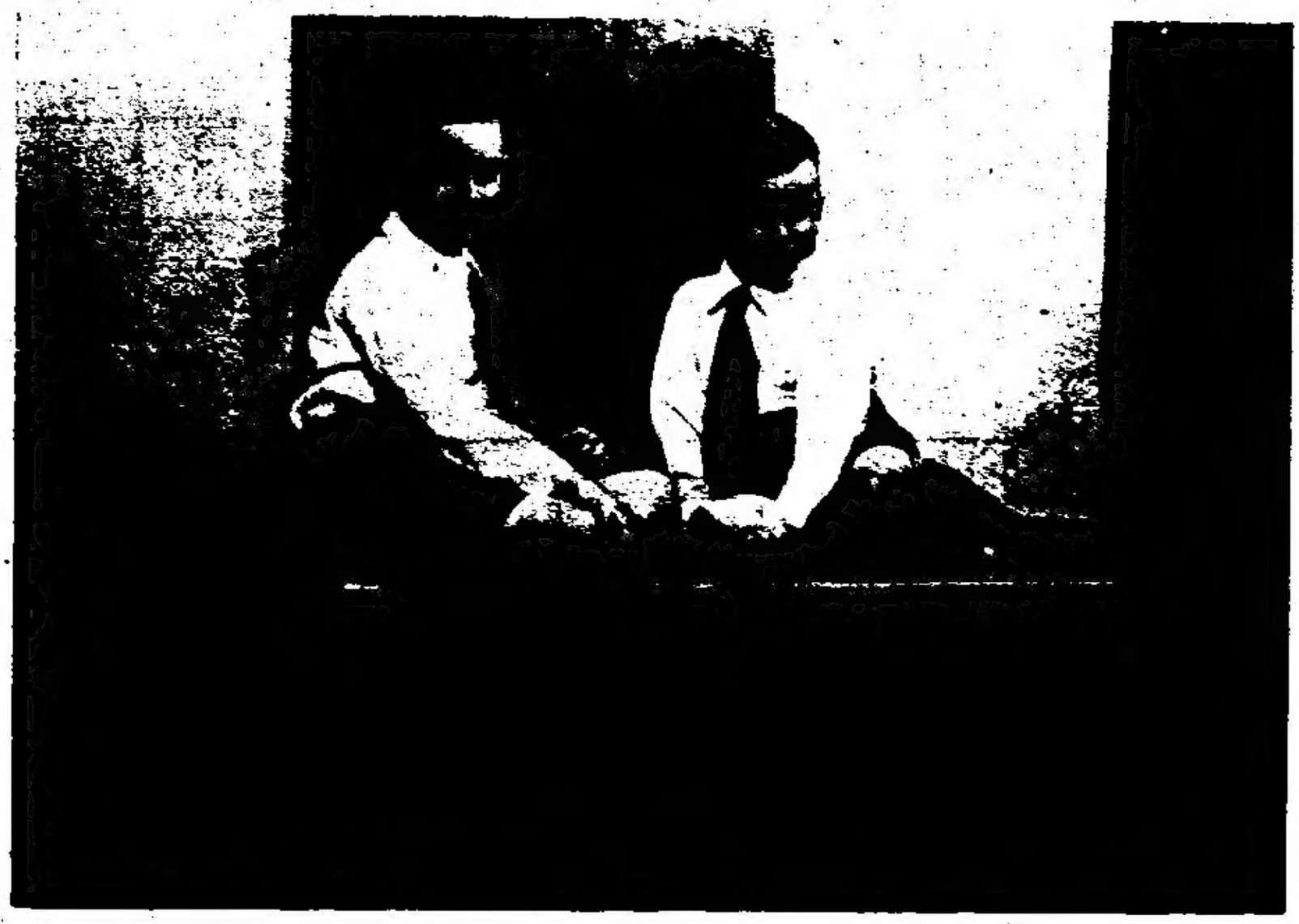

Herbert Bernard, age seven, and Norman David, five, sons of Mr. and Mrs. L. Rosenstone, 76 Dufferin Road, Hampstead, Montreal —*Garcia*

Marlene Greenberg, two-year-old daughter of Mr. and Mrs. Michael Greenberg, 4126 Marcil Avenue, Notre Dame de Grace, Montreal

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Maxine, two-year-old daughter of Mr. and Mrs. Robert Lightstone, 471 Strathcona Avenue, Notre Dame de Grace, Montreal

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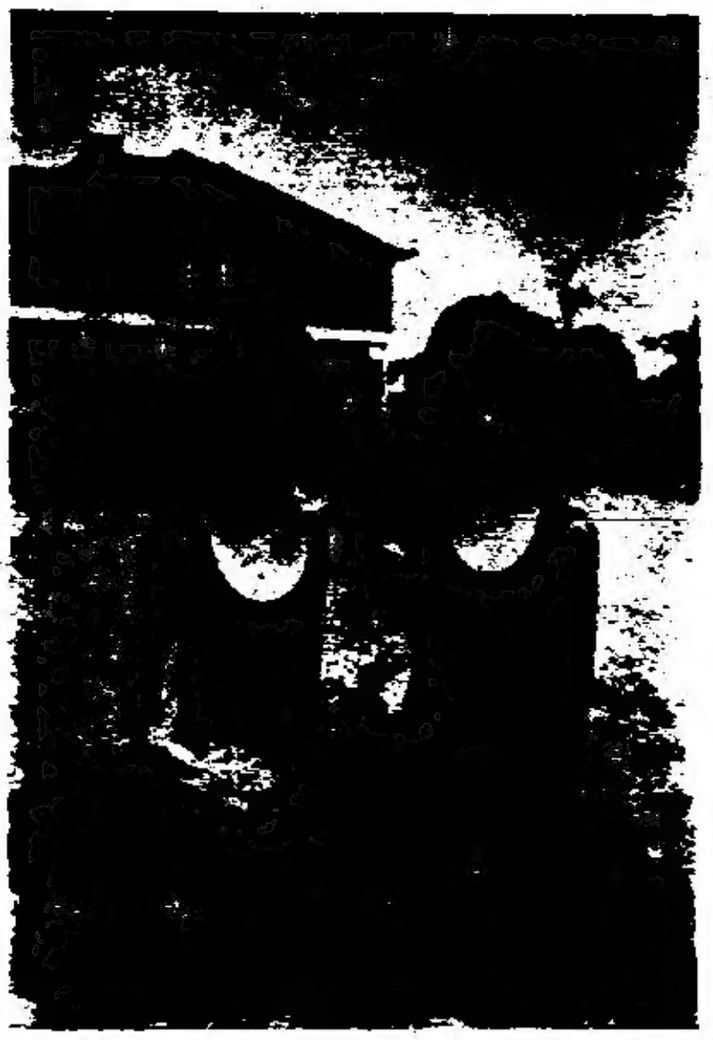
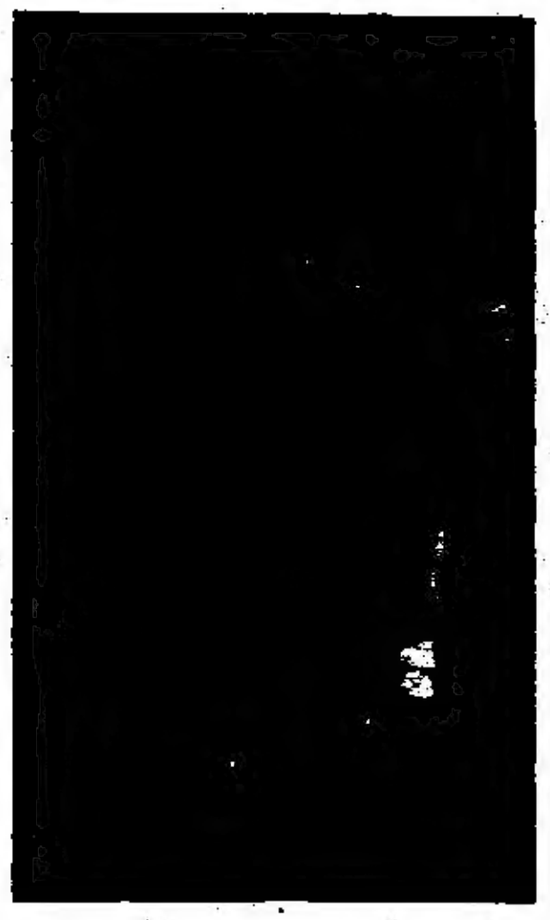


Marilyn Ann, five, and Sadye Elyse, six, daughters of Mr. and Mrs. J. Block, 3784 Grey Avenue, Westmount, Montreal



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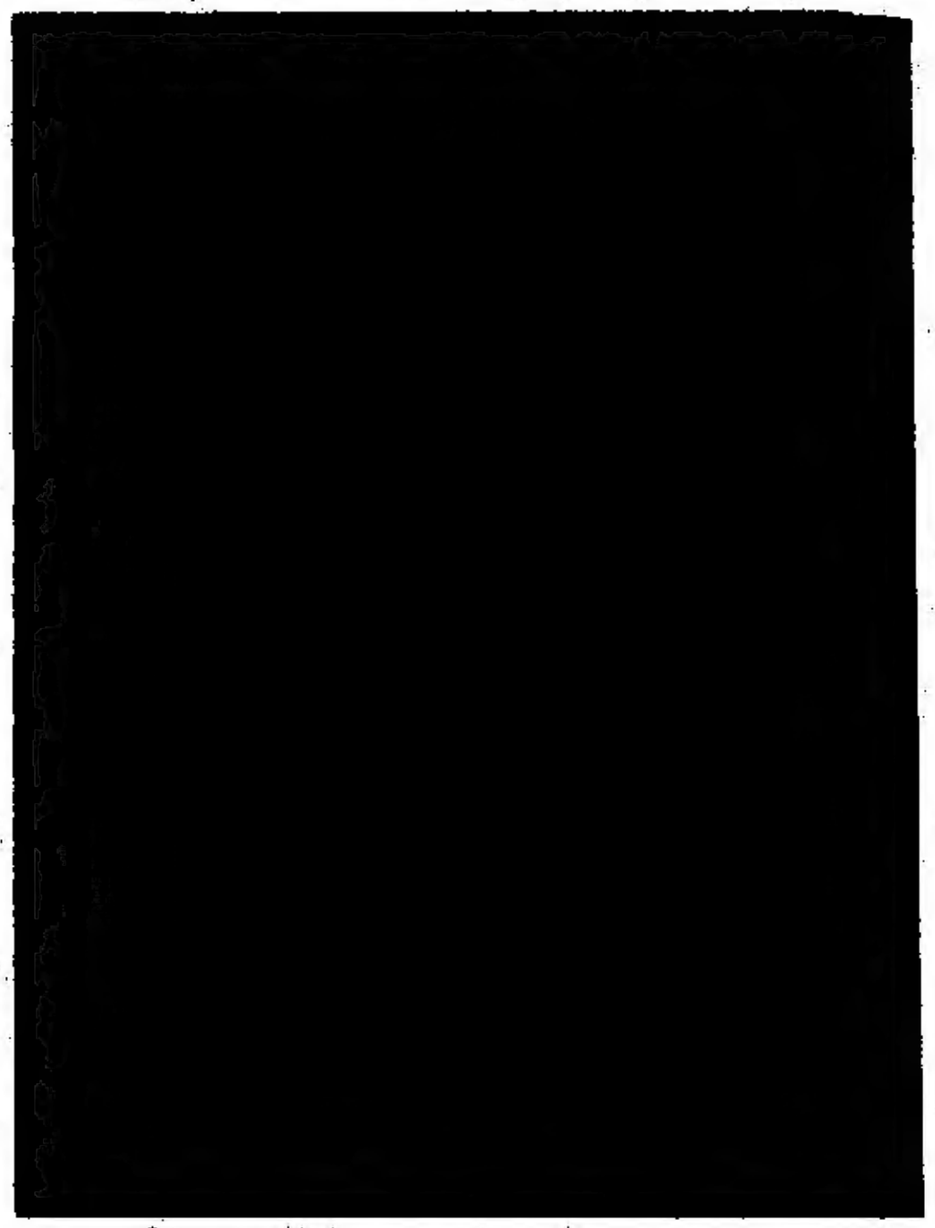

Mrs. A. W. Lefcort and seven-month-old son, Malcolm David, 5731 Plantagenet Street, Outremont, Montreal

Mrs. Thomas Kessler, formerly Miss Louise Boidman, daughter of Mrs J. Boidman, of Montreal, whose marriage took place at the Queen's Hotel

—Society Sketch

Mrs. Jack Ruben, formerly Miss Thelma Levitt, daughter of Mr. and Mrs. M. B. Levitt, of Montreal, whose marriage took place at the Queen's Hotel

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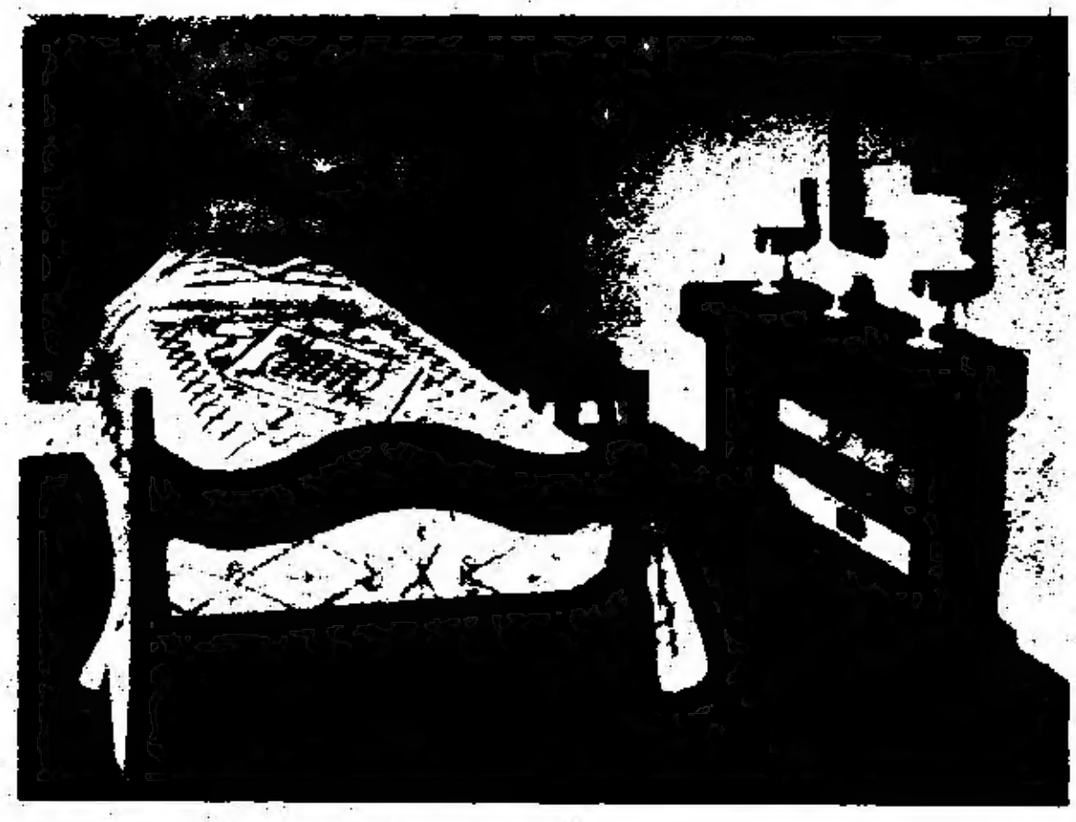

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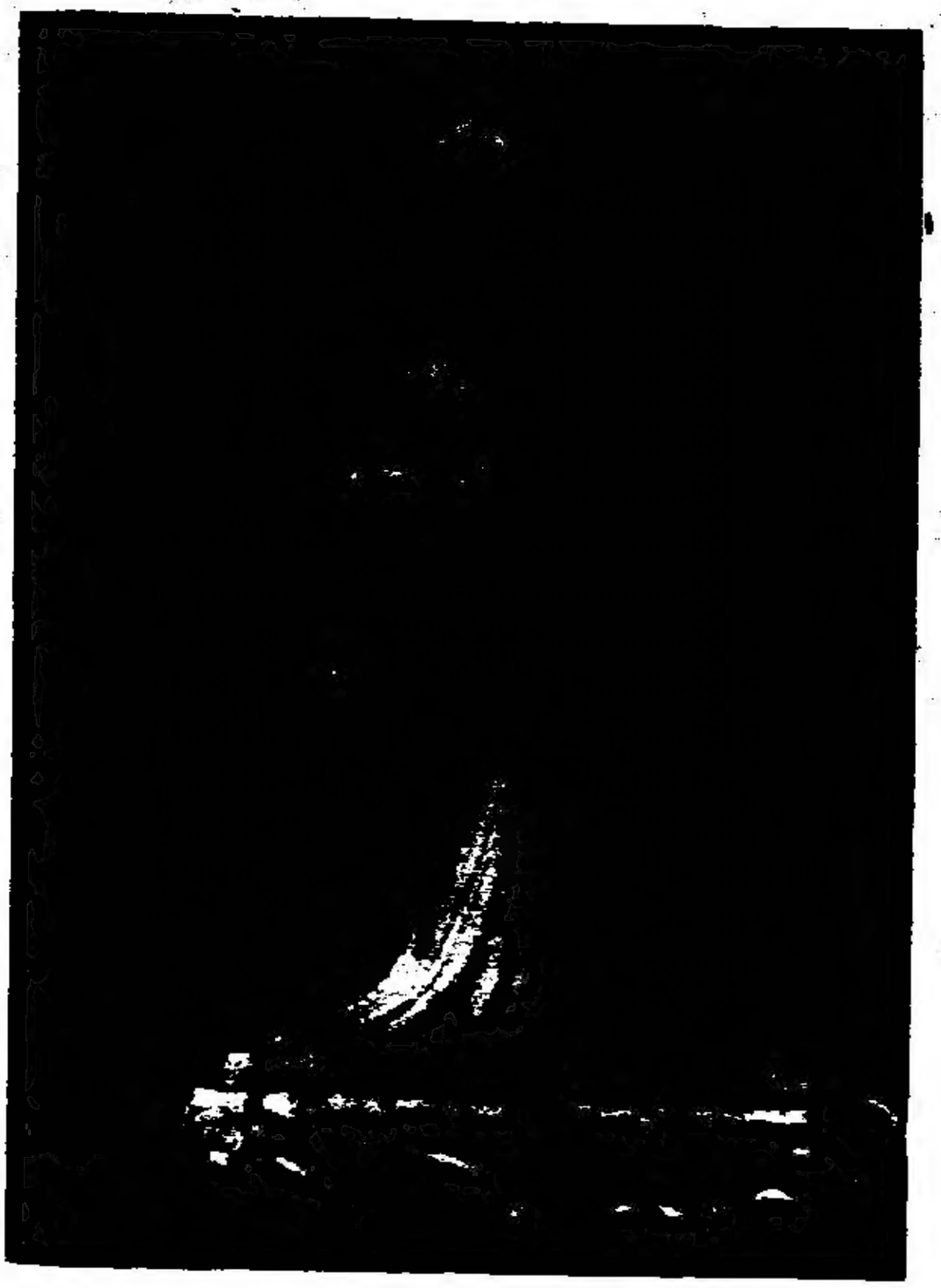

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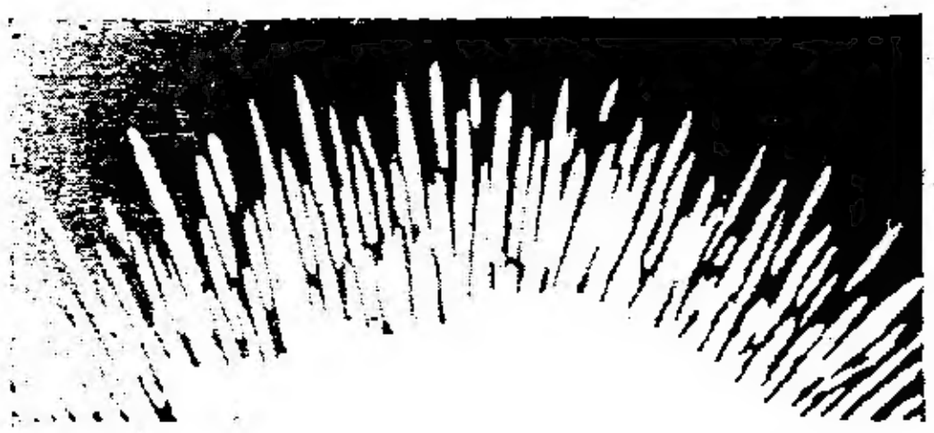

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# 5694 In Belgium

(Continued from page 13)

Such evenings were arranged in various cities last winter, and special brochures were issued by the committees for the defense of Jewish rights.

The government, on its part, attempting to win the favor of the populace, of the impoverished middle class and the thousands of unemployed, used the foreigner as a lightning rod, thus stealing the thunder of the Fascists and the anti-Semitic groups.

The matter of the German refugees also served as material for anti-Semitic incitement. Outlandishly exaggerated reports of their numbers were circulated. In this case, too, the government catered to the extremists, adopting drastic measures against the refugees, to whom, originally, it had granted asylum. Suddenly hundreds of refugees were ordered out of the country. And those who did not leave at the specified time were arrested. Distressing scenes occurred until the Jewish representatives on the government's refugee committee succeeded in the elimination of the original harshness and inconsiderateness of the decrees. At present there are left only those refugees who expect a chance to cross the sea. Several hundred refugees have already emigrated from Belgium to Brazil, Palestine and other lands.

Because of the constant state of uncertainty, the Jews of Belgium did not, during the past year, pay as much attention to the development of their local institutions as they have in the past. The Jewish hospital of Antwerp, almost an actuality a short time ago, now seems to have become a thing of the very distant future. The central Jewish social service organization, famous for its exemplary activity, is now waging a bitter struggle for existence. This despite the fact that among the Jewish population the economic need is becoming worse daily.

A few years ago the culture organizations of artisans, market-dealers and workers occupied a prominent place. Today their situation is critical. On the other hand, however, the number of Zionist leagues, chaluz youth organizations, training farms and the like, all institutions tending to preparing immigrants for life in Palestine, are on the increase. And that not only among the youth, but also among Jewish merchants in Antwerp and in Brussels, who have begun to think it really necessary to settle in Palestine. Many diamond merchants have bought land in Palestine and have started plantations in various parts of the country, particularly in the neighborhood of Kfar Jonah, a colony named after the late Belgian Zionist leader, Jean Fisher.

Campaigns for Zionists funds last year were successful, despite the fact that a great many of the old supporters of the Keren Hayesod and the Keren Kayemeth have become impoverished. During the Zionist drives this year the rise of the Brussels community was very noticeable. Brussels aims now to equal Antwerp as a nationally potent force.

The prospects for the coming year to all appearances do not include significant changes unless the number of German refugees increases. That is, if the status of the German Jews does not grow worse, there is some hope that a certain degree of calm will be arrived at in Belgium.

The Jews of Belgium will consider 5694 the most difficult of the fifteen post-war years.

J.T.A.

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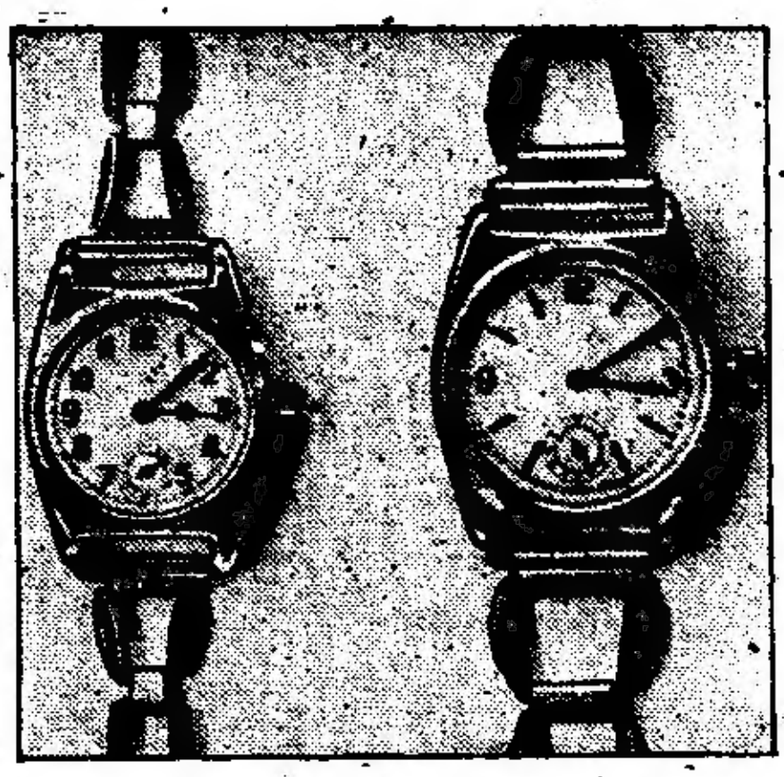

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# 5694 In Holland

*By L. Stone*

Looking over the past year one must come to the conclusion that what has happened in the neighborhood country of Germany has been a direct influence on the course of events in Dutch Jewry, especially in politics. For the thousands of German Jewish fugitives, whose number somewhat decreased in the course of the year either by return to Germany or by departure for Palestine or elsewhere, have also had an effect on the political position of the Dutch Jews. It cannot be denied that an acute revival of latent anti-Semitism has been the direct result and that several small anti-Semitic Nazi-groups where close connection with German Nazis has been proved, have made the German Jewish fugitives the object of their action.

The Dutch government however did not deviate from its view not only that Jewish citizens have absolutely the same rights as others, but that at the same time the right of hospitality for fugitives must be maintained. And an especially sympahetic gesture of this government, the Premier of which is the well-known statesman, Dr. H. Colijn, is the establishment of the agricultural colony in the "Wieringermeerpolder" on the reclaimed Zuyder-Sea-ground, where 300 German Jewish fugitives are allowed to prepare themselves for a new existence.

Against possible anti-Semitic excesses and also against utterances such as appearing in the Dutch edition of Julius Streicher's "Der Stuermer" which have caused violent indignation among all circles of the Dutch population, the Government as a preventive measure presented a bill, which has already been sanctioned by the two Chambers of the States General, and by the Queen, for protection of public order. The bill provides punishment for those sowing dissension among the population.

Thus the Dutch Government hopes to be able to control those who sympathize in Holland with national-socialistic ideas and to keep the Nazi danger beyond the frontiers. Several Nazi spies have been deported from Holland and foreigners have been warned that the Dutch government cannot tolerate political action of any kind by foreigners.

On the other hand must be related the condemnation of the well-known German Jewish writer, Heinz Liepmann, because he had expressed offensive utterances against the head of a foreign country, the Reichspresident von Hindenberg, in his book "Das Vaterland," (Murder Made in Germany) which also appeared in Dutch. Liepmann spent several months in an Amsterdam prison.

In religious matters also German events have had a certain influence in Holland. For while official Dutch Jewry stands on a rigid traditional base, the invasion of German fugitives has given new impulse to the young liberal Jewish movement in Holland, which, supported by the World Union in London, has now appointed its own religious leader, Rabbi Ludwig Mehler, one of the best and most learned pupils of Rabbi Dr. Leo Baeck. Violent opposition has risen in orthodox circles against this new movement. It cannot be stated that there is a greater religious feeling among Dutch Jewry owing to events in Germany, but it must be mentioned that Dutch Jews have spared no sacrifices and have paid hundreds of thousands of guilders in aid of German Jewish fugitives.

This Dutch Jews have done despite their economic situation which became worse during the past year. This is the result not only of the general economic situation, but also, particularly of the collapse of the diamond industry. The Amsterdam Jewish population which forms such an important part of the Dutch Jewry. (80,000 of the 120,000 Dutch Jews live in Amsterdam) a large part earn their living in this industry. Owing to the proximity of Antwerp, which has a low living stand-

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ard, and the dumping-policy of the German diamond industry in Hanau, wages in Amsterdam—which had, perhaps the highest of living standard in Europe,—were lowered considerably. Thousands of skilled laborers were dismissed. Some improvement has been noted lately owing to the cooperation of the Government, at least some thousands of laborers have gone back to work.

The wealthy German Jews have certainly done something for the economical life of Holland by foundation of some new industries and by establishment of a number of shops. Only a small percentage of the intellectuals who came from Germany have been able to find employment. We will only mention that the well-known expert on labor law, Professor Hugo Sinzheimer of Frankfort has obtained a chair at Amsterdam and several German scholars have been appointed as assistants at some Government universities.

Dutch Jewry feels more than ever allied with Jews in other countries and is supporting the building up of the Jewish National Home in Palestine. Several Hachsharas have been founded by the Mizrachi, the Hechalutz and the Agudath Israel. And no doubt Dutch Jewry will in the coming year as well, give proof of their attachment to world-Jewry, not only by word, but also by deeds.

J.T.A.

## 5694 In Germany

(Continued from page 14)

May—Nazi newspapers call for new campaign against Jews. Nazis cut import quota as anti-German boycott tells on German economic life.

June—Nazi leaders display concern over effects of anti-Nazi boycott. Property of Jewish Labor Association confiscated. Nazis charge Jews and Catholics are in plot against Germany. Hitler aligns himself with reactionary German elements.

July—Hitler purges storm troops slaughtering many Nazi leaders. Nazis launch new drive on Jews blaming them for "treason" resulting in "bloodbath." Jews blamed for scarcity of food in Germany.

Eleven Jews slain at hands of Schutz Staffel in "purging." Nazi press flays Jews. Nazis call "cold pogrom" against Jews. Hitler denounces Jews in radio speech to world. Nazi press reopens campaign against Jews. Frick orders government officials to prove they are Aryans. Nazis confiscate Bavarian synagogue.

J.T.A.

## 5694 In The United States

(Continued from page 15)

split into warring groups which opposed each other, in some cases bitterly. A survey of American Jewish organizations would have shown strata upon strata, group after group, with different ideals and different aims and with no one central group to speak to American Jewry. Even now there is no such central group. It took the plague of Hitlerism to bring about even an attempt at unity, and that on a very tentative basis.

Hitlerism at first stunned the American Jew. Living in a country where anti-Semitism was in the main social and economic, but utterly devoid of nationalistic and sadistic madness, he did not believe that such things were any longer possible in the modern world. But the first mood of sorrow and sur-

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prise was quickly replaced by a fighting mood. American Jewry set out to fight Hitlerism in Germany and its counterpart here in the United States.

Long before the boycott was organized, a spontaneous boycott of all German-made goods, took place. The masses of Jews in this country with prescience and understanding at once understood the nature of the life and death struggle necessary to combat Hitlerism. Samuel Untermyer emerged as the leader of the open fight against Hitlerism. The Jewish masses in the United States reacted strongly to the menace of Hitlerism and seized upon the boycott as the most handy and powerful weapon with which to fight the plague. Somewhat hesitatingly and obviously afraid of the consequences, American Jewish leaders moved slowly into the fight, prodded from below.

In addition, Congressman Samuel Dickstein, in possession of information on the ramifications of the Nazi inspired movement in this country began to agitate for a Congressional investigation of these subversive activities. These activities bore fruit in the MacCormack committte of which Congressman Dickstein is vice-chairman. The committee is still holding sessions and has covered a mass of evidence as to the role the Nazi party and the German Government itself played in financing and organizing anti-Semitic groups in this country. That the report of the committee will be a sweeping condemnation of groups active in sponsoring racial hate in the United States seems a foregone conclusion.

The great Jewish businesses in the United States did not take kindly to the boycott at first. The German market was cheap and German goods had borne a reputation for excellence. It is noteworthy, however, that the stores which ignored the boycott were eventually forced into line, ending their purchases of German goods and bearing witness to the depth of the anti-Nazi feeling of the American Jews.

American Jewry also faced the necessity of organizing aid for the sorely stricken Jews of Germany, once the proudest Jewish community in the world. With characteristic generosity, reminiscent of the generous outpouring during the World War, and despite the fact that American Jewry had known years of depression, movements were set on foot immediately to secure funds with which to help in the rehabilitation of the German Jews. Today they are in full swing. Deeply moved by the German Jewish plight, Jews in America are eager and determined to do all that is within their power for their distressed brothers in Naziland.

Projects are on foot to bring to this country German children, the worst sufferers under Hitlerism. The American government has been approached to lower the bars against German Jewish refugees in accordance with the traditional American open door for political and religious refugees.

American Jewry has been encouraged in its fight against the medievalism of the Nazi cohorts by the support of all liberal and thinking elements in American life. The churches have been outspoken in their condemnation of the insane racial persecution of the Jews. American women have reacted violently against the cruelties imposed by the Nazis upon innocent German Jewish children and by the Nazi attitude towards German women. American labor has condemned in no uncertain terms the Nazi destruction of the rights of the German workers. The American Federation of Labor, central organization of the American workers, was one of the first organizations to endorse the boycott and to instruct its members to avoid buying German goods. American liberals and radicals of all shades, aware of what victory for the Hitlerite theories would mean, have joined wholeheartedly in the fight against the Nazis. All these groups have time and again condemned the Nazis for having persecuted the Jews.

But as profoundly as Hitlerism affected American Jewish life, it was only one of the many problems which American Jewry was faced with in the last year.

In a depression-ridden world, the United States was no exception. In the fourth year of the economic crisis, American Jewry was beset

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by unemployment. Thousands of Jewish workers lost their jobs. Many Jewish firms went under, others were compelled to continue on curtailed budgets. Calls on Jewish philanthropic institutions increased tremendously, donations decreased as the crisis made itself felt. The steady flow of money into Jewish communal, and philanthropic institutions, for which the Jews are noted, was drastically curtailed.

Jewish institutions of all sorts were suddenly faced with the problem of getting along on a curtailed budget or going under. The problem was met. Budgets were curtailed and pared to the bone. During the years of prosperity American Jewry had gone in for building huge communal institutions, new and rich synagogues. Some went under, but the majority survived. The Jewish poor did not suffer as a consequence of the depression. As always the Jewish community took care of its own.

The depression left a deep mark on Jewish youth in the United States. With the deep longing for learning for which Jewish youth everywhere is noted, young American Jews have flocked into the schools and colleges. Most of them were poor and were compelled to struggle for an education. Now suddenly many were deprived of an opportunity to even struggle for an education, while the "fortunate" ones who did graduate faced a world in which graduates were a drug on the market. Practically all the professions are erecting barriers to make it difficult for new people to enter. The time required for academic work is being lengthened, longer apprenticeships are required, and the schools are listing the number of students and carefully picking those who are admitted. In many cases this process of selection has resulted in charges of anti-Semitism.

American Jewish leaders, conscious of the trend of the times, are urging Jewish youths not to rush into the professions. Agriculture, labor and trades are pointed to as possible fields. American Jewish youth may be compelled to change its occupational base in a world which has too many professionals, just as Jewish youth in other countries has been compelled to do.

The past year also witnessed the inauguration and the working out of the Rooseveltian New Deal and the recovery plans of the national administration. Jews were vitally affected by the New Deal and a few had a hand in the formulation of the recovery plans. Chief among them is Secretary of the Treasury Henry Morgenthau, close friend of the President, who is in charge of the financial end of the New Deal. Scattered among the chiefs of the administration are a number of Jews in high places. In common with all other Americans the future of the Jews in the United States is bound up with the success or failure of the New Deal. It must also be noted that the anti-Semites have laid the blame for the New Deal on the shoulders of the Jews. Should the new deal fail, anti-Semitism would undoubtedly receive an added impetus.

During the past year the Zionist movement in the United States adversely affected by the economic crisis, during which it lost many members and suffered financially, made tremendous strides along the road to recovery. Membership in the various Zionist groups increased rapidly during the period. An impressive program of work was undertaken by the Zionist groups in the United States.

So American Jewry with a year of struggle on many front safely behind it, faces another year of struggle.

*J.T.A.*

## 5694 In Austria

(*Continued from page 15*)

democracy in the land, the Socialist and Zionist-Socialist elements of the Jewish population have been ousted from every decisive part in Jewish public life. Partly because of coercion, Jewish bodies have removed that sector of the Jewish population from all Jewish public institutions. Even elected representatives of the kehilla representation were removed.


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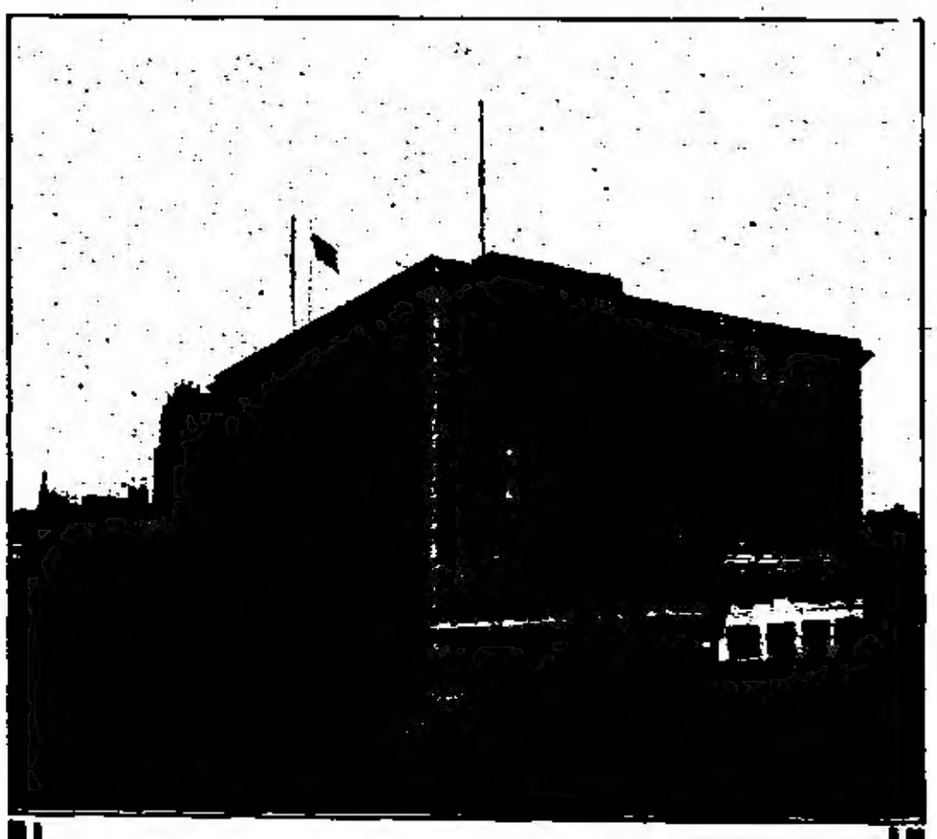

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London Ontario

The disagreement between the Zionists and the half-assimilatory Union of Austrian Jews (Austrian sister-organization of the German Central Union of German Citizens of the Jewish Faith) has been greatly intensified.

The Agudath Israel is not represented in the kehilla management at all this year and a situation has been arrived at in which the whole responsibility for the fate of Austria's Jews in these abnormal times rests solely upon the conservative Zionist groups of Vienna, which also govern the Vienna Jewish community. All other large minorities of the Jewish population have either been displaced or are offering strong opposition.

This creates a situation very unhealthy and dangerous to the Jews of Austria. Unhealthy for the interests of the Jewish community as a whole and dangerous to the Zionists themselves. At a time when vital factors in the life of every Austrian Jew needs to be defended, such defense should and must be carried out by a united front. Zionist groups, even as a whole should be wary of taking the whole weight and the whole responsibility upon themselves. Courage and the will to lead are, indeed, very positive qualities. But there are times when a Jewish united front is more important than anything else. There is danger that because of the present involved political situation in Austria great harm may come not only to the prestige and interests of Austrian Zionism alone.

The distress of Austrian Jewry has become too great and too difficult to bear. All positions have been shattered. In every phase of life the breakup is either at hand or well advanced. Politically, socially and economically the ladder of Austrian Jewry is being broken down step by step by the new political regime of the country and by the terrible general economic chaos growing to inconceivable dimensions as a result of the permanent civil strife.

In addition, there is the special ruin of every category of the Jewish population as a result of the anti-Jewish boycott, which is still being carried on, and not only by the Nazified portion of the population. This is leading to the complete impoverishment of Austrian Jewry; an impoverishment which will soon outdistance that of the Jews of Poland. A problem of catastrophic dimensions is arising in Austria, whence the Jews will not be driven but will themselves be forced to flee in search of a livelihood or a place to rest their battered bodies and nerves shattered by constant Nazi strife in the land.

The Jewish world will have to deal with this ruin of Autrian Jewry, not in the same manner as it dealt with German Jewry, perhaps, but more intensively and more thoroughly. Tens of thousands are already straining towards Palestine, where they hope to save their lives. But to this very day, the number of Palestine certificates issued for Austria scarcely exceeds thirty or forty.

For one thing is certain. The shift in government control from Dollfuss to Schuschnigg has not effected any change in the specific and general condition of Austria Jewry. Nor will the general political and economic position of the country improve. Things are still getting worse in Austria and the country faced a generally catastrophic winter, with starvation most intense in the western provinces. The conspirative terrorist Nazi campaign of bomb-throwing to keep the population in a state of turmoil continues all over the country.

The prospect for the Jewish New Year is not consoling. There is not even the slightest basis for objective optimism. It would require a miracle to make this year the last terrible one for the Jews of Austria.

Would that the miracle might happen soon!

*J.T.A.*

# 5694 In Greece

*By M. Artzon*

A review of the Jewish situation in Greece during the year 5694 brings to light two salient facts: a perceptible aggravation of the economic conditions and an ame-

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lioration of political position. The first of these factors is a terrible weight that oppresses Jewish population. But if the second appears to be favorable, it hardly permits an exaggerated optimism, for it is accompanied by disquieting symptoms for the future.

The economic disaster that is overcoming the Jews began in 1923, when a large number of Greeks from Asia Minor arrived in the country. Having excellent commercial advantages, and protected by the State, which exempted them from taxation for ten years, these refugees took possession little by little of all sorts of economic positions formerly occupied by Jews. This, with the help of the general crisis, hastened the process of pauperization of the Jewish masses.

The past months saw the situation grow worse. The measures taken by the government to protect the drachma from a greater devaluation include special limitations on the importation of merchandise. This was a blow in the first place to Jewish merchants. Furthermore, two new laws affected the commercial activity of the Jews. The first enforced the closing of all business on Sunday. It had only been partially enforced until this point. The second proclaimed as closed days six Christian religious holidays, aside from Christmas and Easter when the lay-off was obligatory. Finally, an anti-Jewish boycott made its appearance. Although it is not an organized movement, it exists in a latent state, and its effects are visible principally in the country, where anti-Semitism was negligible until now.

The continually growing misery among the Jews was the cause of several tragedies. Never had so many suicides been recorded as in 5694. Unemployment, which, already had been a grave problem increased tremendously with the closing of the tobacco workshops. Living conditions, particularly wretched since the great fire of 1933 grew worse. It is a common sight to see long lines of the poverty-stricken come to seek aid at the doors of Jewish institutions.

The participation of the government and the municipalities in relief for Jews was more satisfying this year, but it is still very far from answering the tremendous exigencies of the Jewish masses.

The ascension of the popular party to power marked the beginning of a period of reconciliation and cooperation with the Jews. But the success of the popular party at the last elections was obtained with the support of a large bloc of Jewish votes. This provoked the Venizelists—the other great political faction of the country—to constant hostility. The leaders of the opposition at Salonica profited by this to make anti-Semitism an electoral issue. For the first time in the history of the country a "purely Christian list" appeared to combat the "Judaized list" of the governmental faction. It appears that M. Venizelos, the leader of the opposition is opposed to an anti-Jewish policy for his party. He has made several unequivocal declarations on the subject. But his will is certainly overridden by the petty local leaders of Venizelism.

Violent press campaigns were directed against the Jews by the journals of the opposition. One of these campaigns utilized the pretext of the establishment of Yom Kippur as a legal holiday, and succeeded in creating such a wave of opinion that the government hastened to annul the decree in question. But the principal cause of the anti-Semitic situation is the already famous problem of the separate Jewish electoral college at Salonica. One of the first acts of the government was to abolish the separate election, against which the Jews had protested. The Venizelists furiously combatted this measure and accused the Jews at the same time of being enemies of the country. On several occasions, members of the government and the Prime Minister himself rose emphatically against such accusations and eulogized the Jewish citizens.

The continual agitation against the Jews sponsored by the organs of the opposition does not fail to cause a certain uneasiness. Rather serious threats have been made. The energetic attitude of the au-


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thorities prevents an overflow of invective, and aside from a few anti-Semitic excesses which were quickly suppressed at Salonica and Castoria, there were no serious disorders in 5694. But a large part of public opinion is slowly becoming poisoned. It has even been discovered that German propaganda encourages anti-Semitism in the country. Fortunately, the anti-Jewish organization E.E.E., which was transformed into the National-Socialist Party, has been deprived of its power to harm by the government. A change of government, quite improbably at the moment, could put the Jews in a difficult situation. Several Jewish leaders have been trying, unsuccessfully until now, to better the relations between the Venizelists and Jewish element.

The material wretchedness of Judaism, the development of anti-Semitism in Europe, the happenings in Germany, have given the Zionist party a new access of popularity. Almost all of the Zionist leaders, however, have established themselves in Palestine during these last few months, with the result that the movement is leader-less.

Emigration to Palestine has extended considerably. It has broken all records in 5694. The most important aspect of this emigration is the installation of 200 Jewish dock workers from Salonica in the port of Haifa, where they have attained a new position for Jewish labor. Thousands of families desperately await the certificates which will permit their emigration to Palestine, and entire communities are enrolled at the Greek Palestinian office.

The misfortunes that have affected Greek Judaism during the last few years have killed all trace of Jewish cultural progress. Dr. Koretz, the new Grand Rabbi who has just assumed office, has made an effort to change this state of things.

Economic difficulties for the present; political complications for the future. There are the two factors that weigh down Greek Jewry. Nothing thus far offers illumination beyond dark clouds on the horizon.

*J.T.A.*

# 5694 In Brazil

*By Isaac Raizman*

During the past year the economic position of the Jews in Brazil, on the whole not unfavorable, improved. The generally peaceful tenor of the country was reflected in the life of the Jewish community.

More Jews here earn their living by peddling, or in small businesses and factories, the products of which are usually distributed by peddlers.

As a result of this improvement in the economic life of local Jewry during this after-revolution year, the number of new Jewish immigrants, especially from Germany, increased noticeably. In the immigration process, large parts of the population of Polish, Bessarabian Lithuanian and even Russian towns are often transplanted.

During the second half of the year, however, immigration rulings became more involved and more stringent, so that less people entered the country. The present regulation is that each immigrant comes in under a specific quota and must show about $200. for himself and for each of his dependents. This makes it very difficult for a man who comes here intending to earn his own living from the outset, for his money is held by the authorities for three months, at the end of which time he must show evidence of independence and good behavior. For these reasons, most immigrants have been "sent for" by members of their family or by friends who are in a position to help them in the beginning.

The changes in the political status of the country, and the adoption of a constitution were also mirrored in the political life of the Jewish population. Many who have been living here for a number of years became citizens and entered the political circles of the country and of the various estados (states). This political prominence will undoubtedly increase during the coming elections and in time, perhaps, the Jewish pop-

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# High Points In 5694

*By G. H. Arrow*

Certain names and events in the fields of science, art, business, politics and philanthropy made Jewish history in the past year.

For the relief of victims of the Nazi holocaust, $2,000,000 was raised in the United States alone by public appeal. 20,000 refugees were assisted to permanent homes according to the League of Nations Refugee Commission's report.

A haven for Jews has been established in Biro-Bidjan under the aegis of the Soviets. Six of the seven members of its governing body are Jews.

Some thirty thousand Jews settled in Palestine in the last year, in spite of great handicaps to Jewish immigration into the National Homeland.

Under the New Deal, the policies of the government have received capable support from such men as Henry Morgenthau, as Secretary of the Treasury; David Lilienthal, director of the Tennessee Valley Authority; Felix Frankfurter, friend and advisor of the President; Lawrence Steinhardt, Minister to Sweden; Mordecai Ezekiel, economic Advisor to the Department of Agriculture; Professor Leo Wolman, member of the National Labor Mediation Board, and various other experts in the fields of finance and economics.

Congressman Samuel Dickstein and Charles Kramer have helped establish the facts of Nazi-inspired propaganda and agitation against the peaceful traditions of the American people.

The Hitlerite regime in Germany has been made conscious of the existence of a vigilant public opinion aware of the shameful drama it is attempting to conceal by censorship and false propaganda. With the help of the Federation of Labor, liberals of every shade of opinion, and other champions of human rights, the boycott has been strengthened to such a degree that a perceptible weakening is noticeable in Nazi morale.

At the Hebrew University in Jerusalem, an institution for scientific research has been established, the Einstein Institute of Physics, in which prominent German-Jewish professors are finding a refuge. Exiled scholars have been added to the faculty of other departments of the Hebrew University.

In Poland, the Naras were suppressed and in Roumania, the Iron Guard. Improved relations were noted between the Jewish communities of these countries and the governments.

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ulation of the country will become a true political force.

On the cultural front, too, the situation is promising. Yiddish books, most of which are brought in from Europe and the United States, are widely read, and the Yiddish newspapers are increasing the number of their pages and the frequency of publication. The theatre, too, has grown here during the year. Once only a stopping-off place for road companies on their way to the Argentine, Brazil is today, by virtue of a growing public interested in the better theatre a country which Yiddish theatre troupes will make it a point to visit for its own sake.

The economic improvement was also reflected in the success of the various drives undertaken by Brazilian Jewry for the Jews of other countries, principally Germany. Both the boycott of German products and the Jewish National Fund drive for the German refugees, as well as a number of other campaigns, were well supported.

Provided the country continues under the present normal state, the outlook for next year is hopeful. With still further improvement of the economic situation, the problems of many Jewish residents and of those planning to come here will be solved.

*J.T.A.*


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In the vindication of Stavsky, Jewish perseverance against injustice was rewarded.

Revoking the order of expulsion passed in 1492, against the Jews of Spain, the Spanish Cortes invited Jewish settlement. 2,000 Jewish families have settled in Barcelona alone.

The Jewish Colonization Association announced that it had acquired title to 1,525,713 acres of land in the Argentine for the use of immigrants willing to settle on the land.

Tel Aviv, "the only Jewish city in the world", celebrated its twenty-fifth anniversary, and the Levant Fair, an exposition of Near East trade and industry, was visited by delegates from twenty-five countries.

Three Jewish flyers in the Soviet Air Service participated in the rescue of the crew of the "Chelyushkin" from Arctic ice-floes and were honored with the title of Hero of the Soviet Union and the Order of Lenin.

A gift of $1,000,000 was made to the Institute for Experimental Phychiatry at Munich from the estate of James Loeb, a New York banker; and to the Hebrew University of $100,000 by Mrs. Felix M. Warburg.

Haiffa Bay Harbor was completed and the five-year task of furnishing a deep-water port for Palestine shipping came to a successful end.

In the sciences, Professor Reuben L. Kahn of the University of Michigan received the Annual Award of the American Association for the Advancement of Science for his work in immunology.

Professor Milton J. Rosenau of Harvard was the recipient of the Sedgwick Memorial Medal for distinguished service to public health from the American Public Health Association.

Dr. Maurice Brodie, of New York University, succeeded in immunizing animals against the infantile paralysis virus and began to apply his method to human beings.

Dr. Jacob Goodale Lipman, dean of Agriculture at Rutgers University, received the Chandler Medal for 1934 from Columbia University for outstanding achievement in agricultural chemistry.

Dr. William Feinbloom, before the International Congress of the American Optometric Association, announced a new principle in optical science increasing the vision of the partially blind by sixty per cent.

In the arts, Louis Gruenberg's score for "Emperor Jones", called the first truly American opera, was received with acclaim at the Metropolitan House.

Ernest Blochs "Sacred Service" marked the return of this composer of the first class to creative work and to composition of music on Hebraic themes.

Jacob Epstein, the first among sculptors of the modernist school, again displayed his genius with his bust of Einstein.

Leon Feuchtwanger's "The Oppermans" engaged the interest of the literary world with this picture of a German-Jewish family caught in the coils of the Nazi octopus.

Diego Rivera was selected by the Mexican government to decorate the walls of the capital at Mexico City in his revolutionary style.

Gertrude Stein's libretto for "Four Saints in Three Acts" made a success D'estime and displayed the versatility of this original talent, who has had a remarkable influence on a whole generation of writers in Europe and America.

Leon Kroll attained the distinction of having his work displayed in the New York Metropolitan Museum of Art, an honor not usually accorded a living artist.

250,000 people witnessed the pageant of Jewish history reviewed in the "Romance of a People."

For the third time in the history of the American theatre, the Pulitzer Prize was awarded to a Jewish playwright, Sidney Kingsley, author of "Men in White."

With the translation of Sholom Ash's "Three Cities" into English and German this renewned Yiddish writer brought the wealth of Yiddish culture to the attention of the non-Jewish world.

In the field of cultural achievement, it might be mentioned that the first Anglo-Jewish daily in America was established with the

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# The Re-Emancipation Of The Jewish People

(Continued from page 11)

participate in the great historic movements of their age until they have a Jewish fatherland."

We will put it differently today. But, you see, his thought went nearly as far as the thought of our most advanced thinkers; namely, that until the Jewish people could integrate themselves, reintegrate themselves with their history, with their traditions, with their culure, with their original and permanent point of view, and conquer for themselves a place of their own within the nations of mankind, they could not even share the historic experiences of their age, because they would be falsely feigning to themselves to share these experiences as members of other peoples which in fact they were not.

And not twenty years later, in his great pamphlet, "Auto-emancipation," Pinsker addressed this bit of warning to his people: He said, "You are indeed a folk both mad and despicable. You are mad because, wretched and afraid, you expect through the eve of centuries the one thing of human nature that is most alien from men, namely, humanity. And you are despicable because you have permitted yourselves to lose both your self-esteem and the sense of your own dignity as a nation."

Forty years ago Achad Ha'am wrote: "The most creditable thing that our nationalists could do would be to form societies for research into our ethnic morality in order that they may discover their true beauties and embody these in their lives."

For the great things, the supreme things, can not be imitated from without, even by those who love them. No Gentile will ever be able to write a book like the Psalms or a book like Isaiah. And, by the same token, no Jew will probably be able to write a book like Lear or Faust. And it is only by going into the very depths, into the very sources of our being, by summoning up within us through study, through research, through contact with those parts of our people who have preserved their folk life, it is only by recreating the inner man in the image of that which he was meant eternally to be, that we can not only recreate our lives, our daily lives, our conversations, in which we cannot only produce works that, greater or lesser, shall be our works and not the works of others, and therefore far more precious gifts to our fellowman, but it is only so that as a people we will be able to summon the will of a great people, and only by means of the will of a great people will the obstacles and barriers that are in the way of the fulfillment of our great historic mission in this age of rebuilding Eretz Israel disappear.

I do not wish to tire you by explaining to you what to me, as one individual, the foundations of that total Jewish or Zionist life view or Weltanschauung are. But I should like to give a few fundamental ideas.

And by ethnic morality, Achad Ha'am meant just that, the com-

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enlargement of the Jewish Daily Bulletin to a full-sized newspaper, Albert Einstein participated in the opening ceremonies and set the first line of type in the composing room of the publication.

Professor Morris R. Cohen contributed his "Law and the Social Order" to the problem of the relation between modern society and its antiquated system of securing justice.

In the field of sports, Max Baer retrieved the heavy-weight championship of the world for the United States, the first Jew since Mendoza, who fought in the days of bare-knuckles and limitless rounds, to hold the title. Barney Ross won the welterweight and light-weight boxing championships and Helene Meyer the woman's fencing championship. *J.T.A.*

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plete Judaization of every Jew, which is not the assuming of something new, which is not the turning aside from his part of life or thought, but which is the revivication, the rebirth within him of all those qualities which have made the people persist and which cause the people to differ from all other peoples, as every people does.

To me, however, the greatest of the Zionist thinkers has always been Aaron David Gordon, and from him I shall read to you quite a long passage. I think that this is the first time that this particular passage from his remarkable essay concerning Zionist work in the Galuth has been translated into English.

"In the exact measure in which our knowledge and appreciation of our own character and its needs spreads and deepens among us and leads us to progressive work for the rebirth of Eretz Yisroel, in exactly the same proportion the lands in which our people live dispersed cease to be Galuth and become simply countries in which some of our people live away from their own, even as groups among the other peoples live in other than their ancestral homelands. Then the Jews who live in those lands will no longer be the mere objects of the alien forces around them, but they themselves will exert their due influence upon civilization, and they will do so not alone with that which they have received from others and reword with their intelligence and their imagination, but they will be giving of their own goods that are the fruits of their own being in proportion to the vital and creative power that exists among them."

In that passage Gordon strikes at one of the most fundamental and widespread errors, the error, namely, that except in certain abstract forms of knowledge which are indeed universal, that except in those we make great contributions to the civilizations in which we live: we do not make contributions of our own, we only reword the material that the other civilizations give us, we only put upon the material that we get from alien sources a certain slight and I am often afraid perishable stamp of our own.

We would make much greater and richer and more acceptable contributions and gifts to the Gentile cultures of the world if we really gave them of ourselves, if every word that we wrote, if every social action that we performed, if every great part and fruitful participation in the life around us were clearly seen to be a Jewish work unmistakable for any other, a Jewish ethic embodied in action unmistakable for any other. And one of the reasons, one of the few just reasons for the prejudice of even some of the nobler of the Gentiles against us is based exclusively upon the unoriginality of our second-rate and secondary imitations of Gentile civilization.

One of the great errors which a certain school of thought, call it materialism, call it Marxism, call it economic determinism, whatever you like—one of the great and demonstrable errors of one of the regnant schools of thought is in the priority of the material. There is no such thing as the priority of the material. We cannot go so far back in history but that we find even among the earliest tribes the wheat and the wheel the sheep and the cow, the rose, the vine, the lily. From the very beginnings on, whatever, those beginnings were, man treated the material universe with which he came in contact plastically. Out of bitter herbs and grasses he made wheat and rye, out of wild creatures of the woods he created the sheep and cattle, out of bitter berries he made the vine, out of bits of wood he made the wheel, and not long thereafter the inclined plane and several of the other elements of mechanics of which still every machine that is made by man is built.

How? Because to some man or to some men the vision came, the human vision, according to which, with the plastic material of the universe before them, this man or these men remodeled the world. All civilization that we know of is a remodelding of the plastic material of nature through the imagination, through the vision of mankind, precisely as the humblest builders of a house cannot build the house without making a plan, without drawing certain specifications, without making certain


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measurements, without having first the inner or metaphysical ideal of this house, be it the merest shanty.

So that with all the processes by which man has dominated nature and has recreated the world into what we call civilization, there was nothing so certain as the priority of the psychic, that is that the thought, the idea, the image came before the deed.

If we study history in this fashion, if we study the history of civilisation in this fashion, we see that it is a progressive recreation of life and of the universe in a human image.

In the records of our people's lives and thoughts there will be found the recurrent permanent idea of bringing about a better and better world by a collaboration between man and God.

I find the fundamental principle to be that in every act of life the Jew is separated from other people by sanctifying the natural, by claiming more and more of chaos and making it over into cosmos, by humanizing every act of his life, by constantly creating civilization out of an idea, out of a thought by humanizing life.

And it is very strange that one of the few great German thinkers and poets of our age whom we are all still privileged to honor, namely, Thomas Mann, by other and very devious ways of thought has come to the same conclusion when he says, without knowing it until I pointed it out to him one day that this is the Jewish way of life, that this is the Jewish philosophy—he has come to the conclusion that civilization consists in the completer and completer interpenetration of matter by spirit, of "natur" by "geist," to give form, to humanize.

And our ethics are derived from the same principle. We do not, like the pagans and as the neo-pagans want to do, accept raw nature in its misery and its tragedies. Nor do we, like the Pauline Christians, reject nature and thus grow sick. But it has always been the Jewish philosophy and the Jewish ethic to humanize nature, to sanctify the natural and to render all things acceptable by the presence and embodiment within them of the human spirit.

Now, what have these more or less crudely but philosophical lucubrations to do with the practical work of buildings up Eretz Israel?

They have this to do with it. Right action springs from right motive, and right motive springs from right thinking, and right thinking springs from a right philosophy. If we know what a man thinks, if we know what his fundamental convictions are for which he is willing to die, we know exactly what that man is going to do. There is no other way. The conversion and re-emancipation of the Jewish people mean the rebuilding of Zion. We must rebuild the Zion of our eternal Jewish character in our homes and in our hearts, in every action from the smallest to the greatest; we must examine our works and our reactions in life, the social and the philosophical reactions, and try to purge them more and more of alien aggressions, until we give to our people and to our Gentile neighbors and fellow citizens the fruits of our own spirit.

The Jew who by whatever means has come to put away the alien from himself the alien that is so subtle that it has often crept into the very texture of his soul, who is quite sure again that he feels that he creates, that he lives as a Jew in profound conformity, beneath the accidents of time and of the ages, with that perpetual stream of Jewish life which reaches back into the remote past and through our children will reach into the remote future—a Jew who lives thus will not have to be urged to rebuild Palestine.

One of the most tragic and still here and there prevalent errors of the assimilatory age which I have heard over and over again from my friends, both Jews and Gentiles, is that by being more a Jew I have becomes less of a man. And I once wrote a little fable about that. The little fable told the story of how in a great zoological garden a conference was called of the animals. And there was the shaggy lion and the brutal tiger and the enormous elephant and the hippopotamus, and they sat around in a circle, with the boa-constrictor and the leopard. And a poor, little, shivering gazelle came into the middle and said, "Let us be animals!"

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# Rosh Hashonah In Jerusalem

*By S. Ben-Yakir*

At the beginning of the week of penitential prayer which precedes Rosh Hashonah, the city of Jerusalem takes on a veil of sanctity and holiness. It is as though the city of hills and stones were suddenly remembering the long generations of its decline and forgottenness. The fear of the Day of Reckoning is apparent in the very atmosphere of Jerusalem. From every corner comes the sound of the blowing of the ram's horn. That is the Jews of Babylon, blowing and shouting at the top of their voices, making such a din as no European can even imagine. The Yemenites, the Persian Jews, the Jews of Bukhara and Kurdistan, with their deep heavy voices, are also shouting. Every group in its own manner. An experienced observer can tell from a distance which group it is he hears making a plea for a good year from God.

When the month of Tishri approaches, the evening prayers of penitence become louder and more fearful. Under their deep brows, the blazing eyes of these Jews show dread at the solemnity of the fearful day which is at hand.

Everyone makes it a point to visit the graves of the great and the holy. But while some rush to the graves of the prophets and some to the graves of the Sanhedrin, everyone visits the Tomb of Mother Rachel.

But now the fearful day of accounting is at the threshold. Rosh Hashonah! After all the shouting, Jerusalem suddenly becomes quiet. People stop rushing about, and begin their silent preparations in their

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There is no such thing as an animal, of course. There is only such a thing as a human being embodied as a Jew or a Frenchman or an Englishman. Do not be deceived by the gabble about race. The anthropologists say one thing, the anthropologists say another thing. As Herzl said so many years ago, we are a persistent cultural group of recognizable homogeneity—of recognizable external homeogeneity and of still profounder inner homogeneity. And because this homogeneity of ours, this inneroneness is so profound, because we are so closely related to each other if we will let ourselves be, because we are so profoundly at one with the spirit of our people as it goes through the ages, therefore our attempt to de-Judaize ourselves and to become other than we are produces far unpleasanter results in us than when a Frenchman or a German tries to become a Frenchman. It is because our peculiarity our uniqueness is so pronounced, however subtle, that our attempts to get away from it produces in our own eyes and in the eyes of all sane men results that are estranging, that are alienating, as all is which is not in its nature in conformity with itself.

We must make all Jews feel that the more Jewish they are the more human they are, that the greatest Jews have been the most Jewish Jews, just as the greater Englishmen have been the most English of Englishmen, have they not? and the greatest of Americans, if you like, those in whom the tang of American folk qualities could be most easily perceived.

All great things are deep-rooted All great things spring from their native soil. And if we could have a forest, a Jewish forest, in which every tree was deeply rooted, if we could have Jews who were profoundly and unwaveringly themselves, the towers of Palestine would arise tomorrow.

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homes and in their hearts, for asking a good year of the Lord.

The day before Rosh Hashonah, at noon, the holiday spirit is noticeable. A few persons still are busy with some last minute shopping, and here and there one sees a belated Sephardi or Yemenite Jew hurrying home on his donkey.

The Jewish population, which is in the majority in Jerusalem, is most apparent at this time. In every street one sees various Jewish types! European, American, Asiatic and African Zionist-Tourists, speaking a variety of tongues; students of the Jerusalem yeshivas and older students of the Torah, most of them wearing fur-edged caps and ringlocks; and old men who come to spend their last years and to die in the Holy City.

Towards evening, when the sun begins to set, the Jews of the city begin to stream towards the Wailing Wall, for the evening prayers.

Chalutzim-workers from the colonies, who have made the pilgrimage to Jerusalem, hosts of Jews from all sorts of countries, natives of Jerusalem, all begin the descent of the stairs leading into the old part of the city and the Wailing Wall. The colorful crowds meander down the narrow, dark and winding Arab streets, going lower and lower until they reach all that remains of the Holy Temple—the Wailing Wall.

The sunset prayers are said softly and earnestly at the great black stones of the western wall. Old and young, leaning against the cold bleak stones, pray and weep, and the chill and silent western wall drinks in all their tears.

Night falls, evening prayers are begun in an atmosphere of dread before the holy day. Everyone prays according to his own manner; each recites his own troubles.

Filled with awe of the day of Reckoning, too, are the two days of Rosh Hashonah. Everybody hurries around to everyone else's house to wish him a good year, and each prays for the Jews of all the world, for nowhere is a Jew as conscious of his kinship with his people as he is in Jerusalem during the High Holidays.

During the High Holidays Jerusalem has many praying groups. Wherever you go you will find a minyan—whether of Ashkenazim, of Sephardim, of Yemenites or of Jews from Nineveh. And somewhere in a corner you will also come across a group of black Jews, real black. One and all go to prayers, locking up their houses and repairing to the synagogues.

At such a time it is difficult to remain behind in the new city, so everyone goes down long Jaffa road into the old city and gets lost in its narrow streets. Both sides of Market street are lined with baskets of fruit set out by the Arab vendors. A riot of colors such as can only be seen in the Orient attracts the eye of the tourist. But there are no customers now. The Arabs sit about, smoking their narghiles and casting drunken glances at the passersby.

A strange tremor runs over one's body; here, centuries ago, the prophets trod, and the kings of Israel—Jeremiah, Zedekiah. In these very streets the Jewish people molded its soul, its being. And when the heart grows heavy with these thoughts there is nothing for it but to go wandering again, this time among the various chassidic, Sephardic and Cabbalist synagogues.

The Sephardic synagogues are filled. They are just getting into the singing, which the worshippers begin after the cantor has finished. Here, in the oldest Sephardic synagogue, the synagogue of Jochanan ben Sakkai and of the prophet Elijah, and where there is a cave with a special chair for Elijah, the Sephardim make the worshipping brief, and sing with the cantor. The praying over, the younger people gather for chats in the narrow streets while the older and more settled folk make their leisurely way homeward.

At the synagogue of the Cabbalists everything is very ceremonial. Quite another atmosphere reigns there. Here old grey-haired Sephardic rabbis, two Ashkenazi rabbis in their midst, stand about in their fur-lined caps. All are engrossed in their prayers, each for himself; and a quiet such as one will find in no other synagogue reigns. One imagines that here, among these noble countenances of the Cabbalist mystics, the glory of God must rest. It is here among them, somewhere in the brilliantly lighted synagogue, among the faces showing preoccu-


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pation with distant mystic spheres and upper worlds about which ordinary people have no notion.

The praying here proceeds much differently than it does in the other synagogues. The cantor emphasises each word separately, placing special significance in each and drawing it out. When I arrived he was at "Shmaye Israel," and it took him about ten minutes to complete the word. And similarly with the whole prayer. They pray according to the rite of Rabbi Isaac Luria (1534-1572), after whom the synagogue is named.

Later on, I went to the synagogue where the followers of the Karliner rebbe gather, and where he prays on Rosh Hashonah. The synagogue was so crowded that a great crowd was forced to pray outside. After the prayers many of the Chassidim began to sing and dance under the rebbe's window. Hoping thus to induce the rebbe to look out upon them. They danced long and furiously, but the rebbe remained invisible. Then someone shouted: Let us sing the melody of Rishon! In a last attempt to catch a glimpse of the rebbe, the crowd took up the tune, which they all knew was a favorite one with their leader.

That did it. The Chassidim no sooner struck up the tune than the rebbe appeared at the window. His face was pale; fine; his beard like white silk, and so also his brows. His eyes looked peacefully and soulfully out. His white prayer-shawl had a collar of silver cloth.

The rebbe watched his dancing adherents, snapping his fingers in time with the singing. When the Chassidim noticed their rebbe, their dance became still more fervent. It flared up like a flame, the melody rising to the skies.

But soon the rebbe turned away from the window, and instantly the enthusiasm died down, like boiling milk under which the flame has been extinguished.

Later in the evening the Chassidim gathered about their rebbe's table for the feast. The table must have been stronger than iron to have withstood the weight of the great crowd which pressed against it on every side, making a fourfold ring.

Somehow or other, I squeezed my way in at a corner of the table. The Chassidim who stood at my shoulder envied me, a chalutz, because I sat near the table while they had to stand. And they were displeased not so much because I was a chalutz but because my shoulders are of the sort one cannot lean against. Such a waste!

In the rush to partake of the dishes at the rebbe's table after he had tasted them, my "privileged" shoulders gave way under the weight of about ten chassidic bodies, which piled up on top of me flat on the table. Each Chassid furiously swam the overarm stroke in his effort to grab something from the center of the table.

I remained in this "depressed state" until the end of the ceremony. In that state, I saw the rebbe discourse without hearing him. After some singing and the blessing, the rebbe commanded that everyone sing "Ve'ismechu," "And they shall rejoice," and under the strains of that melody the rebbe left his seat at the table.

Thus enveloped in the holiday spirit lie the hills of Jerusalem. In the forenoon, old and young go to the synagogue and in the afternoon they promenade in their various neighborhoods, while in the evening hours the streets of Jerusalem are filled with women in their gorgeous oriental garb and with Chassidim hurrying to their rebbes.

Jerusalem shivers under the autumn stars, and turns reflective eyes towards the future. One's heart is stirred.

J.T.A.

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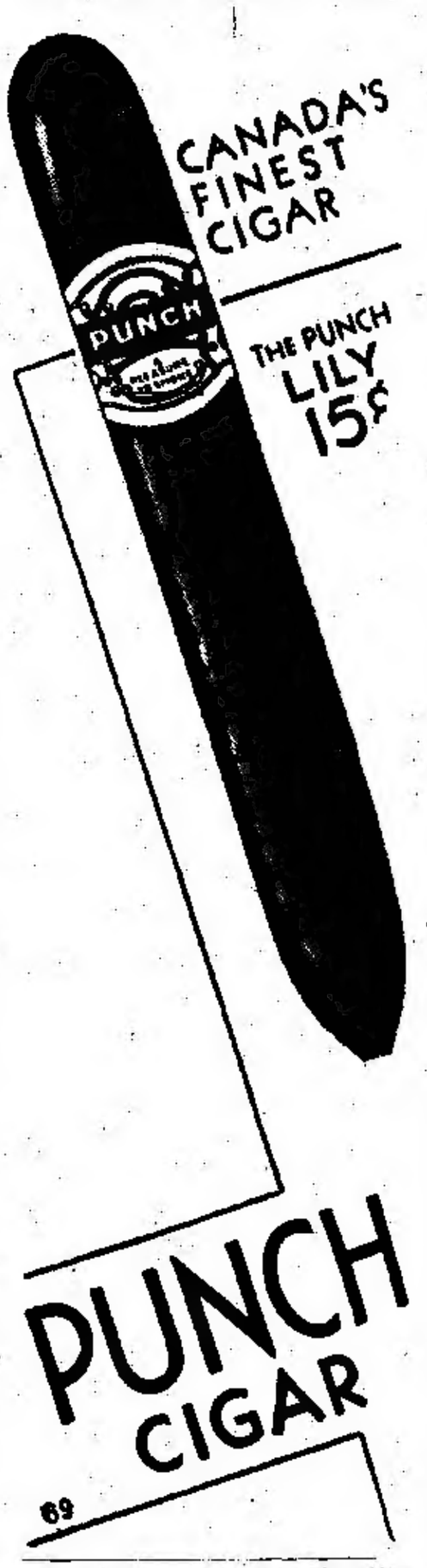


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### THE KINGDOM OF MIND

(Continued from page 5)

was developed from cells of matter which by a suitable environment have grown and produced also mind and conscience, and it presents to us not the kingdom of mind but of matter. Following its creed, science devoted itself to the investigation of the nature and history of matter, hoping to unravel some day the mystery of its existence, until it reached a stage that caused science's first retreat.

Physicists the world over found out lately that matter is merely an illusion of our physical senses and exists only in our imagination. The atom is in reality, according to the latest physics, not a tiny piece of matter but an electrical system made up of a number of electrical charges progressively increasing from the atom of the lightest element, hydrogen, to the heaviest, unranium. The atom appears to us as solid only on account of the restriction of our senses, but, in reality there is no tangible matter in it but something ethereal, metaphysical, and the key for its solution belongs to the realm of Spirit.

This scientific discovery should not be lost sight of by religious leaders for it may bring a great change in the relations between science and religion.

As long as science considered the atom as the smallest particle of matter, its negative attitude to spirit could at least be understood, if not appreciated. But, since matter was ruled out of its existence, a new attitude toward spirit will have to be worked out. This scientific discovery will be heartily welcomed by all religiously inclined people as it nearly confirms the religious belief that matter was not the first substance in existence and that it was preceeded by some spiritual power that caused its creation.

It also brings us closer to the realisation that our intelligence can not be regarded as the work of a mechanical apparatus, since even the physical body is composed of such atoms that are not wholly physical. There is reason to believe that the conscious spirit that controlls the human body will not cease to function even after the dissolution of the physical structure, despite the fact that the spirit is not evidenced by our physical senses. The poor argument of religion regarding the unreliability of the physical senses has become a verified scientific truth, thanks to the discovery that solidity of matter is also not more than an illusion of our senses. These have such a limited range of perception that makes us wonder who knows what we could perceive if they could work above and below their limits. Science and religion enter now an entirely new phase: since the king of matter was dethroned and we must turn our attention to the kingdom of mind.

On Rosh Hashonah we pray for the coming on earth of the Kingdom of God. This may be understood as an expression of a desire for a complete realization by men that this earthly domain represents not the Kingdom of matter but the Kingdom of Spirit, the spirit of God whose energy and power is both the cause and the reality of all that exists. Such a realization would give to men a clearer perception of their origin and destiny and would cause them to dedicate their life to the Kingdom of God!


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# MORGENTHAU: "ONE OF TWO OF A KIND"

Mr. Morgenthau took farm management under Professor Warren, but the Professor doesn't remember it, and Mr. Morgenthau doesn't remember whether he passed or flunked the Professor's course. It was not until several years later that he studied and admired the Warren monetary theories. Again, Henry stayed only one year at Cornell, but this time he had a very different reaction. He came home claiming that he had learned all he could from the Cornell agricultural college and was ready to begin farming. He seemed to have much more zest and self-confidence than he had ever shown before, says Fortune Magazine.

Morgenthau Sr. had been an active campaigner for Woodrow Wilson and had been appointed Ambassador to Turkey. He was in contact with the Wilson Cabinet and he asked Secretary of Agriculture David F. Houston what should be done about buying Henry a farm. The Secretary offered the services of one of the departmental experts named Carl Schurz Scofield and Henry and Mr. Scofield took a farm-inspection trip through Texas and out to California and Oregon. Henry wanted to be within striking distance of his family and Mr. Scofield suggested that there was good soil four hours from the saltiness of the seaboard, just east of the Catskill range in New York State. They looked over this country and in the Fall of 1913 Henry acquired 1,000 acres just south of the small village of Wappingers, New York and seven miles east of the Hudson River.

The price of this farm was about $33,000. Morgenthau Sr. took a half interest. Henry bought the other half with his own funds and Secretary Houston the significance of the Harris Point be the casual gift that Morgenthau Sr. had given Henry some ten years before. Morgenthau Sr. had been unable to get $100 for it. Six years later the city wanted it in order to widen the streets and purchased the land and paid Henry $10,000 for it. He invested these funds in Underwood stock; they multiplied and they made him independent. When the time came he could buy his own $25,000 worth of farmland and feel that he was taking his own chances. Henry hired a robust native named Jim Bailey to be boss farmer and settled down with him in a white, frame farm house to experiment with practically everything that could possibly be grown or raised on the land. At various times they tried potatoes, sheep, hens, poultry, cattle, apples and miscellaneous fruits and vegetables.

During the next three years Henry left the farm three times to visit his father in Turkey. His last trip was late in 1915. Morgenthau Sr. met him at 2.30 a.m. in the Constantinople railroad station and Henry announced that he wanted to get married. The young lady's name was Elinor Fatman. He hadn't proposed to her but he thought his chances were excellent. Morgenthau Sr. was delighted. Elinor Fatman had been born on the same block (and with the same doctor in attendance) as Henry; he had known Elinor and the Morgenthaus had known the Fatmans for years. Elinor's father was chairman of the Raritan Woollen Mills in New Jersey and her maternal uncles were the banking Lehman brothers. Elinor herself was a young woman of great energy and charm. She was two years out of Vassar ('15) where she had been very popular and was president of Philalethels (dramatic society). Henry had taken her out to see his farm and had gathered that the idea of living on a farm appealed to her.

The Morgenthaus returned to New York together. Their boat docked at 10:00 a.m. and Morgenthau Sr. was hurried away to a large reception and luncheon. Henry went to call on Elinor Fatman and took her for a walk in Central Park. He telephoned his father at the luncheon and told him that Elinor had accepted. They were married the following April at

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Morgenthau Sr. was the best man. Henry gave him a gold penknife, a necktie, and a pair of gloves. For a wedding present, Morgenthau Sr. gave the couple his half interest in the farm. It was a present which gave Henry pause. He now owned all of Fishkill Farms. He now had what he had wanted: his own nest egg of investments, his own job, his own chance to be successful. But it was not an easy chance. The farm was still very much an experimental proposition, very much in the red, and it was solely his responsibility. Henry had no desire for a life money-making career. He merely wanted to make his 1,000 acres pay. And that was enough of a problem for a true farmer of twenty-five.

For the next seventeen years Mr. Morgenthau worked his farm. The only thing that stopped him for any length of time was the War. He was too nearsighted to get into the Army, but the Navy took him for work in which sharp eyesight didn't matter. He got to be a lieutenant, junior grade, and his job was to assist in the efficient handling of transatlantic traffic. He studied the log of every official ship that came into New York Harbor. Later he had a big idea, which was to organize a regiment of tractors which would help to grow vegetables for the A.E.F. on French soil.

He broached this idea to Herbert Hoover, who persuaded the French Government to buy 1,000 American tractors. Rear Admiral Samuel McGowan arranged for deck space on a munitions ship. In 1918 Mr. Morgenthau went to France with the 1,000 tractors. But they were delivered at various separated ports and, owing to the War-time congestion of French railroads, could never be carried where Mr. Morgenthau wanted them. Eventually they were used in military work in France and Algiers.

His post-War farming had quite different results. His critics often imply that his farming was of the fancy or uplift variety, and that he never made any money at it. As a matter of fact, farming agreed with him as much as he had thought it would, and he practiced it with efficiency and profit. His Fishkill Farms is today practically a model plant, and he has been chiefly responsible for making it what it is. On Fishkill Farms there are no extra costs of paint, no superfluous buildings or workers, no expensive and useless jobs of subsoiling, no tricky feeds or fertilizers. Everything is trim and tested and productive, or else it is abolished.

Mr. Morgenthau watches the maintenance accounts like a hawk. The farm, which began in 1913 with 1,000 acres, has been increased to 1,400, which is a big farm for New York state. The original experiments with all kinds of produce were gradually narrowed down until today Fishkill Farms is mainly a dairy farm of more than 1,000 acres and a 250-acre series of apple orchards. The orchards are supervised by Ilona Farmer Jim Bailey under Mr. Morgenthau's direction. The dairy farm has been run for six years by a tenant farmer, Arthur Hoose, and three years ago, a share-rent system was established. Mr. Morgenthau provides the buildings, the herd, the heavier equipment, and half the feed. Mr. Hoose provides the other half of the feed, the labor, and light equipment, and he gets about half of the take.

As the farm developed, Mr. Morgenthau found that Cornell still had things to teach him and he often asked the advice of Ithaca. The details of Mr. Morgenthau's share-rent system were suggested by Dean Ladd of the New York State College of Agriculture at Cornell, and three or four times a year the Morgenthau apples are inspected by Arthur J. Heinicke, Cornell's Professor of Pomology. A good deal of the accumulated wisdom of Cornell has descended upon Jim Bailey, who was a simple dirt farmer to begin with but who now listens to crop reports over the radio and is as scientific as it is good for a farmer to be. Any expert will tell you that Cornell and Mr. Morgenthau know where farming stops being scientific and becomes merely highfaluting.

Mr. Morgenthau's apples have shown a profit every year but one when there was a blighting hailstorm. Currently the crop runs about 20,000 to 25,000 bushels of McIntoshes, Baldwins, northern spies, Rome beauties, opalescents, Newtown pippins, and others. They are marketed through Yonkers.


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Normally the farm has broken about even, paying all its own expenses, taxes, insurance, repairs, purchases, new buildings. It has been years since Mr. Morgenthau helped the farm out of his own pocket. Some years he has taken a profit after all expenses were paid. In 1932 the apples, with gross sales of about $20,000, showed a net profit after all expenses of $6,000. Mr. Morgenthau grossed $6,300 on the dairy farm and netted a small profit. In other words, Mr. Morgenthau, hard at work on the land, raised Fishkill Farms from a young man's experiment to a sound, self-supporting institution. Not a money-making one, but one quite definitely removed from the subsidized ventures of most gentlemen farmers. He made the farm an independent career for himself; he learned his hard, bucolic trade and learned it well. If you wanted a tenant farmer and Mr. Morgenthau was available, you would be lucky.

Long before he went to Washington, Mr. Morgenthau was one of the most popular speakers at the Dutchess County Grange, and he was admired by thousands of farmers who had never seen his Fishkill Farms. He became known to them in 1922 when he bought the **American Agriculturist**, a farm journal selling at $1 a year with offices in Poughkeepsie and New York. This sheet had a circulation of 100,000, mostly in New York, New Jersey, and New England, but it had been getting more and more scientific and less and less readable, and it was fast losing ground to its bigger rival, the **Rural New Yorker**.

Mr. Morgenthau quickly pumped it full of human readable material. He made a strong play for the farm women with articles on bread making and similar subjects. He sold advertising space himself sitting for hours in the anterooms of such agencies as Campbell-Ewald and Batten, Barton, Durstine & Osborn, waiting to see space buyers like Joe Herrigar and Frank Lawrence.

Mr. Morgenthau attacked all sorts of farming evils and ran into several lawsuits. His old friend Edward Greenbaum was his lawyer, and Mr. Greenbaum told Mr. Morgenthau his campaigns would cost a lot of money. But Mr. Morgenthau would say: "Go the limit. Otherwise we might as well shut up the magazine." In 1926, for instance, the New York Supreme Court heard the case of a rabbit firm against the **American Agriculturist**. The rabbit firm had advertised that a $20 investment in its Belgian hares would yield $1,000 in no time. Mr. Morgenthau's paper had stated that the so-called Belgian hares were ordinary bunnies picked up on the market and would yield nothing but a rapid multiplication of their kind. The rabbit firm brought suit for libel and offered to settle for $1,000. But Mr. Morgenthau refused and Mr. Greenbaum packed a whole floor in a New York hotel full of witnesses. It cost Mr. Morgenthau quite a few thousands in expenses, but he won his case.

In connection with the 4-H Club, a nationwide association of farm boys and girls, Mr. Morgenthau ran all kinds of prize contests, offering cash prizes and scholarships to Cornell. Club members would compete, for instance, in raising quarter acres of potatoes, handling all the details themselves from the seed to the recording of the crop with advice from local leaders and Mr. Morgenthau's paper. He sponsored the well-known Master Farmer Movement in New York. This was planned to give recognition to outstanding farmer citizens. Anyone could nominate any farmer for the annual gold metal. Candidates were examined on the basis of what they had started with, what they had acquired, the status of their families, education of their children, condition of their homes, and the nature of their relations with their communities and churches. The judges committee included the Governor of New York and the Dean of Cornell Agricultural college, and the award was made during Cornell's annual Farm and Home Week. Often as many as 5,000 people went to these celebrations, where the Governor of New York pronounced the name of the Master Farmer.

Similar awards were made at the same time to 4-H Club boys and girls, high-school farming students, members of the New York State Grange, and the Boy Scouts. It was and is the great farming jamboree of the year, and Mr. Morgenthau

*NEW YEAR GREETINGS*

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his American Agriculturist played a leading role. When he sold the paper last January to his associates, he had jumped its circulation from 100,000 to 140,000. He had been a smart publisher and an ingenious patron of New York state agriculture.

During the first twelve years of their married life, Mr. and Mrs. Morgenthau lived in a simple, white, frame farmhouse. The farmer was, of course, independent of his farm earnings (his handling of his investments was skillful) but he lived simply on his land conducted his dealings with Wall Street at long distance. The Morgenthaus avoided the city as much as possible. They raised three children on the farm. Henry and Bob and Joan (now seventeen and fourteen and eleven) and it was not until this trio were ready for school and established in a city apartment that their parents made anything like regular visits to New York.

Mr. Morgenthau's days' work was the farm, and he thrived on it, physically and mentally. He covered his premises daily, on horseback or in a battered Ford, and Mrs. Morgenthau was often with him. Both the Morgenthaus were very active in Dutchess County welfare work. The family often went camping and Mr. Morgenthau did a lot of the camp-cooking. A good part of the time he was his own plumber and carpenter. There was all the social life the Morgenthaus wanted.

A weekend at Fishkill Farms was a treat for any of the Morgenthau friends and relatives. Among the frequent visitors were Mr. Morgenthau's sisters. Alma is the wife of the New York designer, Paul Lester Wiener (Contempora, Inc.) and ex-wife of Maurice Wertheim, Theatre Guild patron and amateur of the arts. She herself is a violinist, pianist and active patron of modern American music. Helen is the wife of Mortimer J. Fox, painter and retired architect, and she is one of the best American gardeners and herbalists (herbs and simples). Ruth is a past mistress of pottery and the wife of George W. Naumburg, retired New York banker.

Some years ago Mr. Morgenthau and his four close friends from the early days in Central Park West consolidated themselves as the Once a year Poker & Pretzel Club. Member Sulzberger's New York Times printed the letterhead stationery for this organization. Its annual meetings have been held in rotation at the members' homes and the members have been frequent visitors at Fishkill Farms. Mr. Morgenthau is a wretched poker player (Lawyer Greenbaum is the best) but he has a lot of fun.

In 1928 the Morgenthaus left their small, white farmhouse and blew themselves to a more spacious residence which is now their extra-Washington home. They bought a new pleasant farm property, overlooking a silent lake fringed by soft orchards and the blue Fishkill Mountains; on this piece of land was a large Victorian master-piece of fancy carpentry and stained glass. Mr. Morgenthau converted this landmark into a gracious Georgian homestead surrounded by a rose garden, a plain concrete swimming pool, a black cinder tennis court, and a stable for six saddle horses. The house is cheerfully furnished with Early American furniture. Mr. Morgenthau's study on the first floor, paneled in pine, contains books on fertilizers and the novels of Bulwer-Lytton. Mrs. Morgenthau's study, cream paneled, with hooked rugs, is known as the Kennel because, while the house was being planned, she wanted to know where she and her dog were going to be put. The dining room is decorated with murals in burnt orange by Thomas Farrar showing eighteenth-century scenes in the neighborhood of Fishkill.

In one of these murals the Morgenthau family of five may be seen picnicking under a tree. The wallpaper in the boy's bathroom (they are now both at Deerfield Academy) has a pattern featuring the figure of a gondolier which was designed by Henry III, who also composes music and, last Christmas, asked to be given a book on Spanish architecture and Professor Warren's treatise on prices. The younger son, Bob, is an outdoor specialist like his father, and the daughter, Joan, is an expert horsewoman.

If Mr. Morgenthau had done his farming in Texas or Oregon he would probably not be Secretary of the Treasury today. But Fishkill Farms is only twenty miles from Hyde Park, the family home of President Roosevelt, and Mr. Morgenthau's whole public career has followed on the fact that he and the President became Dutchess County neighbors twenty years ago. Mr. Morgenthau doesn't remember exactly when he met Mr. Roosevelt, but it was shortly after 1914 and they liked each other at once. They had the obvious bond of a love for


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their rural community, and they showed other similarities as time went on.

Mrs. Morgenthau and Mrs. Roosevelt became fast friends. They were side by side in Dutchess County welfare work and for years they dealt in Cornell's Farm and Home Week together. Mr. Roosevelt saw that Mr. Morgenthau was a healthy, restful fellow who could keep a lot of balls rolling, and when he ran for Governor he asked his friend to be his advance man.

This proved to be a big job. Mr. Roosevelt was the first Democrat to sell himself upstate; and it took a 7,500-mile campaign trip to do it. Mr. Morgenthau lined up all the speaking places, managed all the publicity, and even hired the brass bands. Then he rode almost all of the 7,500 miles with Mr. Roosevelt in a Buick. They learned to appreciate each other's even dispositions. Mr. Morgenthau compares this ordeal-by-campaign tour to those camping trips or sea voyages that make or break the stoutest friendships.

Later Mr. Morgenthau had two state jobs under Governor Roosevelt. He was in turn, chairman of the Governor's Agricultural Advisory Commission, which revised the whole upstate tax situation to take the burden off agriculture and Commissioner of the State Conservation Department, a worn-out agency that he completely rebuilt. In both jobs Mr. Morgenthau had the most expert deputies he could get, including Professor Warren and Dean Ladd of Cornell. Mr. Morgenthau enjoyed his state jobs hugely, every day he was so full of ideas that the Governor's secretary made a ritual joke of asking him if he were going to pull any rabbits out of his hat this morning. One morning Mr. Morgenthau appeared in the secretary's office, reached in his fedora, and pulled out two pregnant and squirming white rabbits.

The commonest criticism of Mr. Morgenthau is the charge that he is merely a yes-man to the President. Clearly, the Treasury policies are in accord with the mind in the White House. It is undoubtedly true that when the President makes a suggestion, Mr. Morgenthau is more likely to say yes. But the common explanation need not be applied. The fact is that Mr. Roosevelt and Mr. Morgenthau are a mutual admiration society. The President once gave Mrs. Morgenthau a portrait of himself and Mr. Morgenthau, taking note of this, made a memorandum and he signed it "For Elinor from one of two of a kind." That sentiment is the key to the President's relationship with the Secretary of the Treasury. For years they have lived in much the same way and have been interested in much the same things. That is the real secret of Mr. Morgenthau's political strength. He believes the President is on the right track and in the economic planning necessary to succeed by cautiously with a farming

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background. He follows him in his willingness to accept expert advice from a variety of sources.

Mr. Morgenthau has much of the President's energy and capacity to get things done. He shares in the President's sophisticated belief that nothing is more treacherous than a pat theory, that no governmental policy is permanently valid, and that emergency calls for experiment. Neither is ashamed to be called an experimentalist. Yet both are conservative enough to feel that, if Denmark is rotten, it does not need to be dynamited to pieces but can be rebuilt, re-enforced, regulated, ruminated. Finally, Mr. Roosevelt and Mr. Morgenthau have worked together for years. Mr. Roosevelt has learned that Mr. Morgenthau is an able lieutenant who, by his very nature, guarantees their relationship against cross-purposes, large discords. Mr. Roosevelt in her dinner to his Treasury Appointees than are most Presidents. Mr. Morgenthau's yes is not compliant—it is practically inevitable.

Today Mr. Morgenthau is a big, bald, impeccably dressed gentleman whose brown eyes snap at you from behind his pince-nez. He lives in a moderate-sized stone house which he rented furnished, and walks to work every morning (forty-five minutes). The farm years, which built up his body and his spirits, made him hungry for exercise. But aside from his morning walk and occasional horseback ride he gets very little time for exercise. But he is robust to the core, feels very fit, and when he isn't too harassed he exudes good nature, and has a fine, sudden smile. The thing that clinched his present job was his performance with the Farm Credit Administration. This has been called the largest bank in the world, and Mr. Morgenthau got it moving. Without going into the question of where he moves, anyone who knows him will admit that Mr. Morgenthau is one of the greatest movers in Washington.

There are 37,000 people in the Treasury Department. Mr. Morgenthau drives them and he drives himself. He eats lunch in his office, talking business all the time, and he gives interviews at any hour when he is awake. He has given them at breakfast and while he was being fitted for a dress vest. He thinks he smokes too much. He has a tin box of Camels in his desk, but he usually fights off temptation and chews two packages of Beech-Nut gum in succession. It takes him half an hour; he shoots each piece of gum into the waste basket as the flavor wears off. This is typical of his informality. His private secretary, Mrs. Henrietta Klotz, has been with him for twelve years. She is a small, dainty, extremely pretty young woman, and she attends many important Treasury conferences.

Mr. Morgenthau is obviously tickled with his Treasury job, and is more candid about it, both officially, and personal, than any Secretary in recent years. He is, in fact, a very candid man. His mind doesn't work as quickly as the President's but he will admit instantly when he doesn't know or hasn't grasped a thing. He is suspicious of strangers, he takes a long time making up his mind about men, but once he approves of a man he gives him a free hand and complete trust. Mr. Morgenthau is not a subtle man, financially or otherwise. But he is frank, direct, self-confident, ambitious, and a splendid executive. His job is to get taxes collected and get securities issued and get a hundred other things done; he depends on his assistants to suggest the possible methods. They set up the questions for him to decide, and he has the self-confidence to make quick decisions.

Mr. Morgenthau is so busy that he has little time for Washington social life. But Mrs. Morgenthau is very popular with the most socially exacting hostesses in Washington, the ladies who don't react to the wives of Cabinet members unless they want to. The Morgenthaus arrange to spend many evenings together at home and on these evenings they will accept no invitations except those of the White House. Every month or so they manage to get up to Fishkill Farms for a weekend. But whether they get there or not, Mr. Morgenthau remains a devoted farmer. The ten-figure affairs of the Treasury have not yet prevented him from calling Jim Bailey on the long-distance telephone to argue about the price of paint.


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# Young People In Quebec, Ontario And Nova Scotia Contest For Peace Essay Prizes Awarded By Temple Emanu-El Sisterhood

## Non-Jewish Girl Wins Award And Special Prize Goes To Youngest

The Peace Committee of Temple Emanu El Sisterhood, 4128 Shuckroake St., Westmount, announces that three prizes have been awarded in its second annual peace essay contest for the following papers:

"What Can Youth Do To Promote World Peace," by Jean Burnet, Owen Sound, Ont.; "Obstacles to Peace," by Clarence Schneiderman, 250 Villeneuve Ave., West, Outremont, Quebec; "What Can Youth Do In The Cause of Peace," by Doris Feldman, 4268 Laval Ave., Montreal. A special prize was awarded to 10 year old Ellen Elizabeth Snyder, 330 Victoria Ave., Westmount.

Mrs. Harold Neumann, chairman of the Temple Emanu El Peace Committee and Canadian representative at the National Committee on Peace of Temple Sisterhoods in Canada and the United States, received essays from boys and girls from 10 to 16 years of age, living in all parts of Canada. Among those worthy of honourable mention were essays submitted by the following:

Annie Dodds, 802 6th Ave., Owen Sound, Ont., "Religion and World Peace."

Sidney Philipps, 4888 Jeanne Mance St., Montreal, Que., "Obstacles to Peace."

Mildred Hutchison, Upper Musquodoboit, Halifax County, Nova Scotia, "Why Canada Should Be Interested In World Peace."

Mary Macneill, Owen Sound, Ont., "How a Student Can Promote The Cause of Peace."

Lucille Singer, 183 Highbourne Road, Toronto, Ont., "Obstacles to World Peace."

Jack Levine, 1113 City Hall Ave., Montreal, Que., "Obstacles to Peace."

Dorothy Wappler, Tara, Ont., "How Can A Student Help To Promote Peace."

School teachers, ministers and rabbis co-operated in stimulating interest in this contest. Mrs. Sol Vineberg, head worker of the Neighborhood House, Montreal, and H. J. Halperin, Educational Supervisor of the Young Men's Hebrew Association, Montreal, were among those who submitted essays written by the boys and girls under their charge.

The judges of the second peace essay contest were Mrs. J. N. Newmark, President of Temple Emanu El Sisterhood; Mrs. Albert Michaels, member of the Board of Temple Emanu El Sisterhood; and Mrs. Harold Neumann, convener of the contest.

## What Can Youth Do To Promote World Peace?

Prize-winning essay by Jean Burnet of Owen Sound, Ont.

Twenty years ago a fire was lighted in a little Sarajevan cottage. Its light flames reached not only the east but lured grey over the whole world. Volunteers went out, they fought bravely and soon subdued the fire.

But occasionally some of the sparks survive and menace world peace. The firemen we sent before are tired out; they have done their part already. It is our task to stamp out the glowing embers, and to make sure that no new flame will break out.

How can we do it? We must work not to encourage war. We must need investments, when they arise in our new countries war does not mean a fighting the enemy from a prancing charger, but in shooting him down without giving him a chance. We must learn that books about war are not written for ministers and politicians, and that when they picture fighting no longer as a chivalrous pursuit where you help your king for, but as a sordid, fiendish murder, they are not trying to play upon our emotions, but to show us the true conditions.

Next we should overcome the desire that our country have more power than any other. Disarmament would have been accomplished long ago if one nation had been willing to sacrifice more than her neighbour. We must not pray that God "will help" their politics, frustrate their "fiendish tricks" when we are in danger as badly as our foes. If we took more pride in Britain's defence of the right than in her ability to fight, we would have taken a great stride toward peace.

Then, too, there are groundless rumours—started by our newspapers

Joan Burnet, 14 years old, 264—11th Street, East, Owen Sound, Ont., who was the first prize winner of the Temple Emanu-El Sisterhood Peace Essay Contest, is a student of Form 1A, Owen Sound Collegiate Vocational School, Owen Sound, Ont. She obtained the medal for highest standing at her entrance examination a year ago when she graduated from the public school

as they try to develop a new sensation for their readers which do far greater damage than that done by the gossip of old women as they sit chatting at the fireside, and which are believed by the vast majority of our people. We should not form an opinion on any subject before we consider whether or not it is true and whether or not there may be facts of which we know nothing.

We must also overcome racial prejudices. If school children despise their mates as "niggers" and "chinks," peevish citizens are sure to think that their nation can overcome that country peopled by "dagoes," "huns," and maybe, "rockeys." No one would be willing to go to war if he respected his neighbours—those living in the next country as well as those living next door.

Religion should be one of our greatest aids in the endeavour to bring about universal peace, but often it proves a great obstacle, because of its barriers of creed. All great religious leaders supported the commandment, "Love thy neighbour as thyself," and hence their followers should do likewise.

But it is easier to know what should be done, and to pick out flaws in others than to practise out precepts ourselves. We must acknowledge our own faults. Burns wrote:

"O, wad some Power the giftie gie us
To see ourselves as ithers see us!
It wad frae monny a blunder free us
And foolish notion."

We seldom find a person who has this gift, but we can cultivate it to some extent, for enough to prevent misunderstandings which grow this way.

If we did not glorify war if we understood that there is power if we did our part to prevent the spread of rumours, if we made social and religious prejudices disappear and above all if we strive to correct our own mistakes, wars would surely end, and there would be true world peace.

## Obstacles To Peace

**Prize-winning essay by Clarence Schneiderman, of Outremont, Que.**

Peace! How that term resounded in the hearts of mankind at the close of the World War. At last strife and tribulation were to be substituted by happiness and contentment. Never again would such a catastrophe occur, thought man. Truly indeed another war seemed utterly impossible and almost impossible to many mortals.

In the month of June 1919 the Peace Conference of Versailles was called to which representatives from all nations participating in the war were invited. Its main purpose was to right the wrongs and punish the misdeeds of preceding generations. At its termination it seemed to have fulfilled its object most successfully and to have insured world peace for posterity but in reality the Conference of Versailles was the seed-bed of future disasters.

President Wilson, the delegate from the United States conceived the idea of a League of Nations to control World Peace. The pattern which he conceived was a naive adaptation of the parliamentary governments of Europe and America to a wider union. Today the League

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*Sincere Greetings on the occasion of the New Year Holidays*

of Nations is opined as weak, ineffective and unworthy of the expense it incurs. Little do we realize, however, that it is the only potent instrument, available at the present time, when the sombre shadows of war hang over our heads, to protect the advent of an even more horrible catastrophe than in 1914.

Previous to the World War, History shows how, first Austria and Germany allied in 1879, France and Russia did likewise in 1893. And then the "Triple Alliance" and "Triple Entente" were formed. Finally all Europe was drawn up on two sides, like an explosive mixture, needing only a spark to ignite it; and the assassination of the Austrian Archduke proved to be the instrument for the ignition, which resulted in the World War.

Since its formation, the League of Nations has lost much prestige and support among nations of the world. Indeed Japan has already withdrawn this union, and has become one of the greatest militant powers of the world. Germany has decided upon rearmament. The United States, to protect herself is considering the enlargement of her navy, to fulfill the quota allowed her at the London Naval Conference. And Britain is dealing with the question of constructing the largest air force in the world.

The problem facing the world today is the means whereby these preparations can be offset. The League of Nations having been rendered so useless by public opinion, it is most likely that other nations in withdrawing from the League, will follow the example set by Japan and that the formation of alliances will then commence. In this event, war is inevitable! Therefore the only path to world peace is to stabilize

**Clarence Schneiderman, sixteen year old son of Mr. and Mrs. Morris Schneiderman, 470 Villeneuve Avenue West, Outremont, Que., who was the winner of the second prize in the Temple Emanu-El Sisterhood Peace Essay Contest, has just graduated from Strathcona Academy and will enter first year science McGill University this fall**

and render more effective the League of Nations by giving it our wholehearted support, instead of ridiculing and belittling it.

One of the outstanding forces making probable a future war is the exaggerated nationalism which has swept the world like a plague. In his "race state," Hitler has established an absolute despotism and has aroused the German people to recover pre-war status. In a recent book published by the Hitler regime, the first page contains a newly arranged national anthem, which casts a veiled note of hatred towards other nations, and speaks of the regaining of Alsace Lorraine from France, and Schleswig-Holstein from Denmark. Yet, Hitler poses as an exponent of peace.

In the last few years, we have watched the rise of Japan in military and political circles, and how the passion for nationalism has caused her extremely hostile relations with China. Now she stands out as one of the world's greatest powers, possessing great military for-

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and only awaiting the opportune moment to employ them. England, France and Italy too have aroused great national feeling, and each has strengthened her protections against the advent of future war. This chauvinism displayed by world powers must be discarded if we are to obtain world peace.

One of the obstacles to peace, revealed by the noted journalist Pierre Van Paassen is the presence of the munition capitalist. In 1917 when the world was in the throes of doom and destruction, munition factory owners from England, Germany, Austria, Italy, France, United States and other countries met at Geneva to discuss plans for prolonging the war, in order to keep their death carrying enterprises flourishing longer. At the present time too they are striving with their utmost powers to bring on war, so that they may satisfy their lust for wealth. Shall the world allow such a small group of heartless capitalists to bring destruction to humanity? How ridiculous this may seem yet how true!

And thus, we are faced with many serious problems, which hinder the stability of peace and the brotherhood of man. These difficulties involve not one nation but the entire world. The dark shadow of Mars looms in the distance and we must do all in our power to prevent it from approaching any nearer. Truly we must eradicate it entirely. When this is accomplished and only then can we attain happiness in this world for ourselves and posterity.

## Peace Concerning Youth

**Prize-winning essay by Doris Feldman, Montreal.**

Knowledge starts in the days of our youth. As we grow older we learn more and more of the world and our knowledge increases. Our future life depends upon the advice and instructions of adults, for usually these instructions make a great impression on people when they are small. Therefore, peace, pleasant living and polite manners should be taught to young children. If they are taught all these points they grow up with them and help make a good citizen.

Peace is a thing that we should all be taught to crave for, not wars, revolutions and uprisings. People that can make up their minds for themselves are usually the best citizens of a country. Here is an example of a person who cannot control his or her mind. At the present he says, "I'll not go to war, if it is declared, for I hate war, I simply loathe it!" Then war is declared. The news is spread all over the newspapers, magazines and books. Soldiers march through the street carrying colored flags and tinkling bells, beckoning to the people to take a part in the confusion which will lead to terrible slaughter. Then a wild mad rush follows and if we would look at the enlisting officers, we would see hundreds of men and young women enlisting themselves. The men naturally intend taking a part as soldiers, the women as nurses. That just goes to show how many people cannot govern their own minds. As soon as they hear the war-cry they are drawn to it as a magnet. If we are taught to demand peace at all times in our youth we would always stand by it, unless we let other evil-minded people rule our thoughts.

The majority of countries are doing their best to prevent war and encourage peace. Native and foreign bloods are shed for our severest and most dreadful enemy called "War". War is only made by a group of people who want to make money. War leads to death and destruction while peace leads to happy peaceful living and friendship. For these reasons War should be hated immensely and Peace loved with a feeling that cannot be described.

Gazing through a magazine sometimes we see photos from the Great World War which took place in 1914. We may see a procession of soldiers marching to war, perhaps it was death! Many of these soldiers were marching their last march. Many mothers' loving hearts were heartbroken when they waved a good-bye to their sons. Some mothers waved a last good-bye. Another picture we may see is an exploding bomb! How many thousands of mothers' sons have been killed by that bomb? Another picture may be group of soldiers with mask-covered faces groping their way blindly through the foggy air. The reason for the air being so foggy is that a deadly poisonous gas known as mustard gas is in the air. How many were poisoned by this deadly gas? No one can tell!

(Continued on page 84)

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## Peace

**Special prize winning essay by Ellen Elizabeth Snyder of Westmount, Que.**

What is more terrible than war? Parents bring children up and give their all that boys. Then the children grow up. Don't you think it's time for them to enjoy life?

In the meantime a terrible war breaks out. They have to fight, whether they want to or not. And if they are not killed they are injured in many ways.

Even if their country gains some land the people are worse off than before. Why not have peace? Is this world not peace but think how much better it would be.

The money that we use for wars could be used for good things. And besides we would not have to worry so much for it is better to think of peace than war.

No one can do good work of any kind when they do not know what is going to happen next. But when we are at peace we can do our best work and so help the world to be better instead of worse. Let us all work for peace and try to set our minds to work for peace so that there will soon be millions of people wishing peace. Then we are bound to have peace.

## Religion And World Peace

**Honorable mention essay by Annie Goode of Owen Sound**

[illegible] the efforts which have been and are being put forth to obtain a world peace we find ourselves in the midst of [illegible] Associated for Universal Peace [illegible] a society whose [illegible] Thousands of [illegible] Shadows in front of the world which is [illegible] the nations, these [illegible] are [illegible] International [illegible] Nations [illegible] and [illegible] [illegible] [illegible]

The foundation laid by Hugo Grotius in his international law has suggested many of the later theories concerning the obtaining of world peace Lieutenant Colonel Ilsley said in a recent speech. There are only three ways of attempting to secure world peace. One is by force to fight another to try to be stronger than any possible enemy by weight of arms and protective alliances. The third is to give an unqualified undertaking that every nation will join in actively suppressing by collective action any nation which breaks international law. Lieutenant Colonel Ilsley has said that the first two ways of passivity and force have failed. Therefore the world must pursue the third way which is propounded by the League of Nations the Kellog Pact and the Locarno Pact. The preamble of the covenant of the League of Nations announces two aims

1 To promote international co-operation

2 To achieve international peace and security

Dr H C Wallace President of the University of Alberta lauding the machinery for the building up of a peaceful world said "We have reviewed very carefully the somewhat elaborate machinery which has been set up since the end of the Great War in the endeavour to establish permanent peace. Elaborate but apparently insufficient for the world is in reality but at peace." The League of Nations undoubtedly has achieved much so far as the first aim of the covenant is concerned, that is to say, it has promoted international co-operation, but alas, it has failed in its second aim, which is to achieve international peace and security

In view of the failure of the League of Nations to bring to pass world peace, is the whole case hopeless? In a recent message from Ottawa, Sir Robert Borden asks and answers: "So you do not believe, that man's curse can be banned and banished by human purpose and endeavour? Who then is responsible for world peace? I answer, each one of us, within the measure of our influence and effort." To this I respectfully reply that world peace is not obtainable merely by human effort. The angels on the plains of Bethlehem announced "On earth peace, good-will toward men" in relation to the birth of Jesus Christ. This same wonderful person is called the Prince of Peace and likewise of Him it is said "Of the increase of His government and peace there shall be no end." Yes there will be world peace, the reign of the just and the decree of the prophet shall come true concerning the golden age it will be the result of His government that "they shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore. World peace that is only possible by the second advent of Christ to become King of Kings and Lord of Lords

God has sent his King to Zion
He has published the decree —
Peaceful Faith and Infants Fair
Earth's the Sovereign yet shall be
Not the promise shall be broken
Strife of tongues shall all be stilled
Every word that God has spoken
Every prophecy fulfilled

Nature's hidden force employing
Fire and water lightning flame
Wisdom of the wise destroying
Willing his the highest name
Peace shall spring forth from the mountains
Hills and vales the tidal wave
Shallow lochs burst into fountains
Blossom all the wilderness

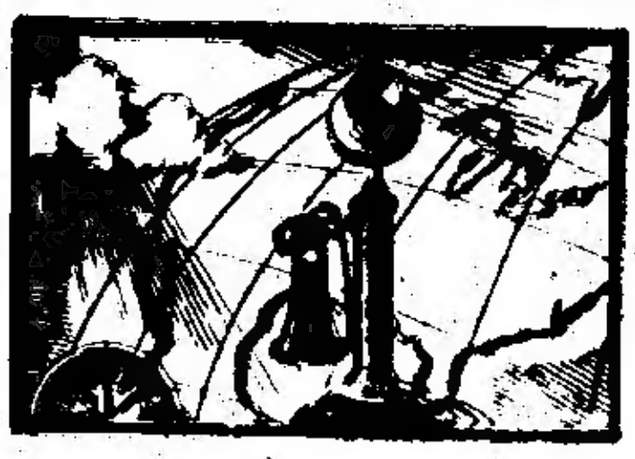
— Rev J E Rankin D D

## Obstacles To Peace

**Honorable mention essay by Sidney Phillips of Montreal**

War The very mention of this word makes the youth of the world tremble and turn frantically the pages of newspapers to see if there is going to be any war. Why? What suffered most in the Great War? Not the countries THE YOUTH.

The boys of to-day learn from their parents who were lucky to survive that terrible ordeal. Their fathers and friends of their fathers relate to them the horrors which the people of 1914-1918 endured. They tell of travelling many miles on foot through shell ridden mud soaked wire entangled fields. They say that

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after many of these journeys and seeing their dead comrades, who died so bravely, sinking into the mud and oblivion. Youth who had had high hopes for a bright and sunny future in store for them, went to war. They never returned. Some were killed on the battlefield, some wounded and unable to return, and others died of their wounds. But, every man who put on a soldier's suit and went forth to do battle and survived agrees to one thing "There must never be any more wars in this world." It has laid waste all youth, killed them, crippled them, blinded them.

Is it any wonder that they agree that there should be no barrier to peace? Who wants war? Nobody. And yet there are great barriers preventing peace. The greatest barrier is armaments. When the world decided to disarm, Great Britain was the first great executor. It immediately lessened its navy and asked the rest of the world to follow its example. But they did not. Instead Germany in which reigns that cruel Hitler immediately began to arm. They had thousands of Nazis, which they call storm-troopers. Great Britain objected but Hitler was too strong for them and began to re-arm at a much more rapid pace than before the objection.

Another great barrier is the jealousy which exists between the countries of Europe. The only reason that they do not quarrel about the different boundaries, is because most of them are bounded by arms of the sea or by ranges of mountains. But great trouble is due to arise between France and Germany over the Sarre Basin. This is really the part known as Alsace and Lorraine. In 1935 they are to have a plebiscite (vote showing what country they would like to join). From the way things look now, I judge that they will belong to Germany. For in their last election they went Nazi. But it does not matter what country they join, there is sure to be war in the next three or four years.

So you see it is next to impossible to secure complete peace at present or within the next fifteen years. But I think that after the war between Germany and France (which is sure to come) there will be complete peace in this world of ours.

# How A Student Can Promote The Cause Of Peace

**Honorable mention essay by Mary MacNeill of Owen Sound**

"How beautiful upon the mountains are the feet of him that bring the good tidings, that publisheth peace!"—The Bible.

The important nations of the present day are becoming increasingly aware of the urgency of securing international peace. Great conferences are held to try to achieve this end. Eventually, perhaps these conferences will accomplish what they have set out to do, but not unless every man, woman, and child co-operates with the leaders of this great cause.

The students' part in promoting peace is to believe sincerely that international peace will benefit the entire world. If they realize this, in a few years they will be of material assistance to the cause.

What can the student do in the meantime? This is the question that burns in millions of hearts, and requires much thought to answer. The best way, I think, in which a student can promote the cause of peace is by believing in itself and trying to influence others to believe he does.

Another world war, in this age of powerful guns and poisonous gases would mean torture and death for about one tenth of the civilized world. When we think of this we shudder. We wonder why nations go to war and we see the futility of it. The horrors of war, the destruction, the misery and heart-break following in its wake, all make us resolve to do our utmost to prevent another war shaking the foundations of the world.

The youthful citizens of the world, I think, realize the necessity of preventing war and I am sure that when they grow to an age where they are capable of taking part in political affairs, the question of peace will be decided by international agreement. Peace will reign over the entire world and nations will no longer have the threatening cloud of war overshadowing the lives of their citizens.

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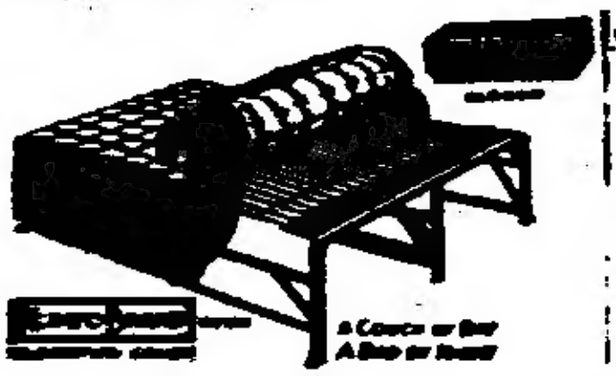

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# Why Canada Should Be Interested In World Peace

**Honorable mention essay by Mildred Hutchison of Halifax County, Nova Scotia.**

First of all it is known and sincerely believed, that Canada as a nation offers great opportunity and wealth to the people who make their homes in its vast domain.

Therefore it is of great interest to them that there are not any war clouds hanging over their own country or other countries, because it would hinder the trade with these countries and events would likely lead up to Canada being involved in some way with one country or the other, probably it would result in sending troops, which would take a number of our young men who have reached the age when they are a great help to their country and when they themselves have a chance to make progress in the different occupations of life which they might choose to follow.

Canada offers freedom and happiness to the youth who might choose to cultivate the soil and reap on the wide prairies also to the hunter and trapper who desire to live and work with Nature. The young business men and women of Canada are found to be very progressive and work in harmony with one another and that is what could be desired by all nations "harmony" and "love" between the people and countries of the world.

For if the people do not try to work together in harmony and shoulder to shoulder like brothers, friction is very likely to be formed which might affect the peace and comfort of all the world.. As the memories of the Great war are still fresh in the minds of the people who served in it and those who stayed at home to help the soldiers in all ways they could.

Those cruel days which robbed so many people of their homes and loved ones and thrust our nation into a great debt of which it is now Canada's great aim to pay and keep clear of such trouble which would result in other debts in the future.

War has an effect on the morals of the people on some it rights their ways and helps them to lead good lives while others are led to commit crime and to go in the wrong way as the result of the excitement and losses of the war and all true Canadian citizens wish to prevent those wrong doings. Canadians like to be able to pass from country to country freely and in doing so, to be able to promote trade and commerce with those other countries. But if trouble were to arise among any of these countries the trade would be hindered and the peace of the world would be injured.

The population of Canada being partly made up of people from the different countries of the world or in some way connected with them.

Although they are Canadian citizens they naturally feel somewhat loyal to the countries which were formerly their homes and would like to help, all of which will endanger the peace of Canada.

It is only natural that Canada as a peaceful country does not wish to see trouble between countries that affects the peace of the world.

Canada has great faith in the League of Nations and does not wish to see it harmed in any way as it is the greatest body ever formed and has settled so many disputes which might have led up to war.

Therefore Canada should be interested in world peace because any trouble which arises may affect her.

# Obstacles To World Peace

**Honorable mention essay by Lucille Singer of Toronto**

Most people these days if asked what they are doing to help world peace, will shrug their shoulders and say, "There is nothing that I can do. What is the League of Nations for?"

These people do not realize that if we are to have world peace, every person in the world must help. Most people either do not believe in the League of Nations at all, or do not want world peace, or else they trust in it implicitly, without trying to


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help. I don't know which is the worst, possibly the first.

Almost the greatest obstacles to world peace are the armament factories. There are chains of them in Europe with factories and stockholders in almost every country. A Company of this kind employing literally hundreds of thousands of men, would be, to say the least, hard to get rid of. Also, the employees in these companies spread war propaganda, and wars have been caused by them.

It has happened more than once that a member of the League, (and we must remember that members are supposed to reflect the feelings of the people of the countries which they represent) was also a large stockholders in an armament company. Would you expect such a man to vote for total disarmament? It is much more likely that he would try to help his purse rather than his country.

Another very large obstacle is greed. (By this time you will probably think that this speech of mine is anything but complimentary, but it is true). Greed for markets, raw materials, money or colonies has caused many or even most, wars.

Speaking of colonies brings us naturally to the subject of overpopulation as shown in the case of Japan and Italy. By the time these countries woke up to the fact that colonies would be just the place for their surplus population, all possible colonies had been claimed by other countries. They found that the only way that they could get colonies would be to fight for them. As we know, Japan used this only way.

Have you ever seen two boys sitting on opposite sides of a room, pretending to be reading, but each stealing covert glances at the other when they thought the other wasn't looking? These are exactly the positions of France and Germany right now. Each is secretly afraid of the other, so neither will disarm for fear the other may arm secretly.

Most boys when they finish reading an old war story wish that they could get into a handsome uniform and be admired by everyone, march off to the sound of fife and drum, do valiant deeds and come back a hero, loaded with medals. More books should be written about the horrors of war. Men being tortured by gas for instance. Fortunately, in the public schools of today (in Toronto at any rate) the glamour is fast being taken out of war.

Last, but not least, is that supposed superiority of nations which makes the people feel that they can do no wrong against another nation.

I see only one way that all these obstacles can be overcome, and that is for every man to love his neighbour, and to do unto others as he would have them do unto him.

### PEACE CONCERNING YOUTH

(Continued from page 46)

After all these horrible sights, what heartless, cold-blooded person can still insist on voting for war?

Doris Feldman,
4363 Laval Avenue,
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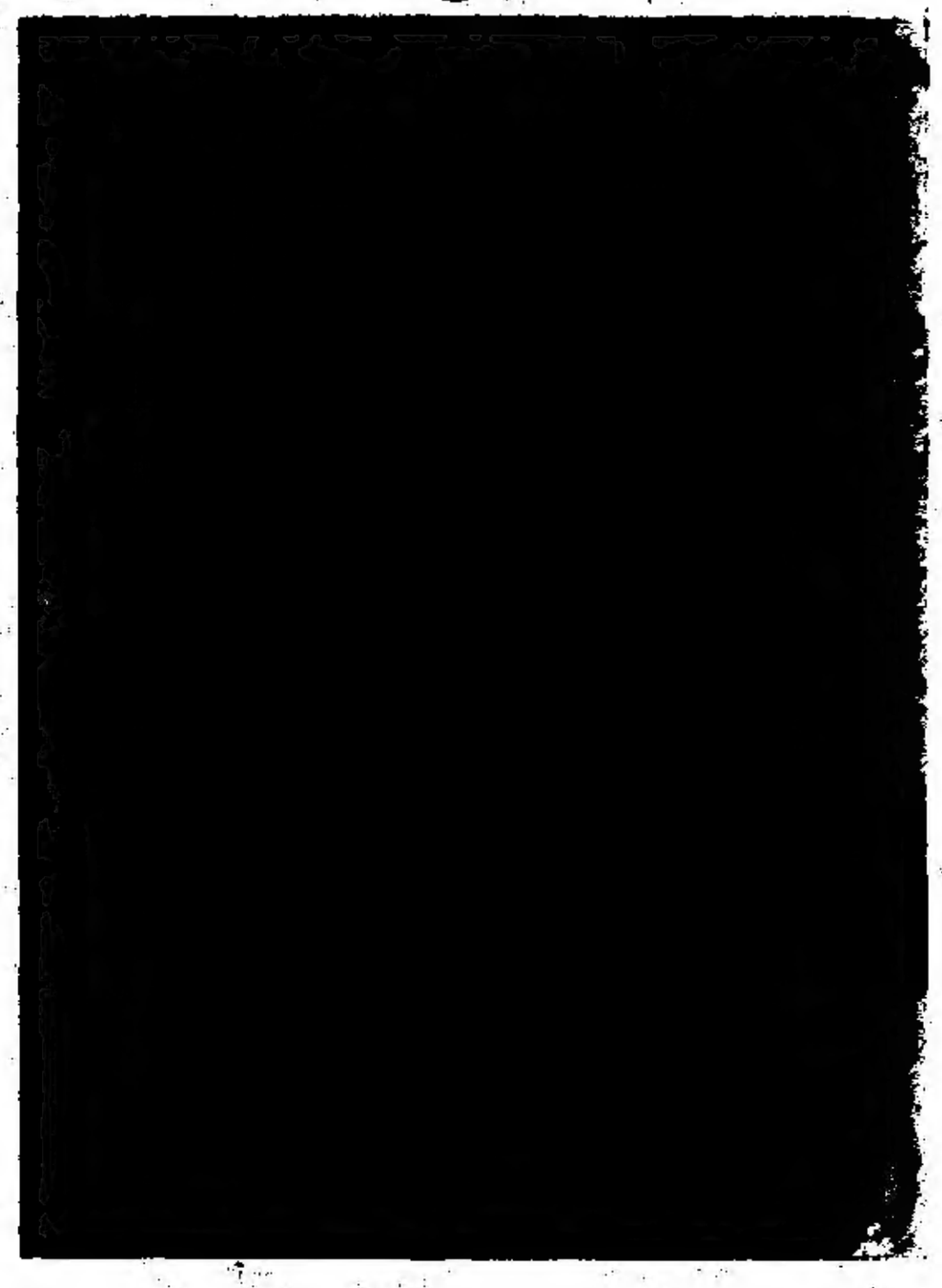

Above, Sara Freyda, daughter of Mr. and Mrs. Simon Holdengraber, of Bathurst, N.B., and right, Moses Lee Holdengraber, of Detroit, Mich., whose engagement was announced recently

# Rosh Hashonah Greetings

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NEW YEAR GREETINGS

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Full Fashioned
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*also*
Men's Half Hose

# Rosh Hashonah Greetings

### From the Premier of Nova Scotia

I have great pleasure in extending to our friends of Jewish extraction in Nova Scotia and the Dominion at large my hearty good wishes for their happiness and prosperity in the New Year now at hand.

In a period of world unrest, we may rejoice that liberty for all classes, irrespective or race and creed, is the foundation stone of the Canadian nation. The Jewish people play an important part in the economic activity and general life of our country and are our respected fellow citizens. May these fortunate relations be extended in the year 5695.

ANGUS L. MACDONALD

Shirley Renée Boyaner, four-year-old daughter of Mr. and Mrs. Eli Boyaner, Saint John, N.B.
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With an open mind, compare these standard brews—aged for months in glass-lined tanks—with any higher priced ales. You be the judge! Ask today for "Ten-Penny" or "Moosehead."

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OLD ENGLISH ALE

15c. Per Pint
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**MOOSEHEAD**
PALE ALE

NEW BRUNSWICK BREWERIES LTD.


# Rosh Hashonah Greetings

**From The Minister of The Interior of Canada**

The year just closed has seen a wide advance along the road to economic recovery, and at this time may I extend to the Jewish citizens of the Dominion the wish that the New Year will see still further and more rapid progress toward prosperity with consequent benefit and happiness to all races and creeds in the Dominion. T. G. MURPHY

Danny Elman, age three, son of Mr. and Mrs. M. Elman, of Saint John, N. B. —*Boris Studios*

Miss Edith Goodman, daughter of Mr. and Mrs. Solomon Goodman, of New Glasgow, N. S., a graduate in Arts 1934, Dalhousie University, will take the librarian course at McGill University in Montreal this fall

The largest Dairy Organization
in New Brunswick

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*extends Good Wishes*
*and Congratulations*
*to*
*the Jewish Residents*
*of the Province*
*for the*
*New Year*

✦

PACIFIC
DAIRIES
LIMITED

PASTEURIZED MILK,
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Saint John, Moncton, Fredericton

**Jewish boys in Germany are being fitted for the few vocations still open to them, in schools maintained by the Joint Distribution Committee and the ORT, two of the four agencies that are to benefit by the Emergency Appeal for the Relief of Stricken European Jewry, to be undertaken by the Canadian Jewish Congress September 12th—26th.**

We take this opportunity to wish our many Jewish Friends and Clientele a Happy and Prosperous New Year.

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WRAPPING PAPERS
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Secy.-Treas.

**Jewish refugees from Germany marching to the boat that took them to Palestine. Rehabilitation in Germany and Poland, care in other countries and settlement in Palestine, are objects of the Emergency Appeal for the Relief of Stricken European Jewry, under auspices of the Canadian Jewish Congress, September 12—26th, in behalf of the J. D. C., the Jewish Agency, the ORT, the Hicem.**

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RED BALL

# RED BALL BREWERY

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XXX Old Stock Ale

Extends New Year Greetings to the Jewish Communities of the Maritime Provinces

XXX Invalid Stout

● BLACK DIAMOND ALE ● PONTIAC ALE ●

# Rosh Hashonah Greetings

## From The Minister of National Revenue of Canada

It is a great pleasure to extend, through the columns of The Canadian Jewish Review, my greetings and best wishes to the Jewish citizens of Canada on the Jewish High Holidays in celebration of the New Year and Day of Atonment.

My sincerest hope is that in the prosperity towards which Canada is rapidly progressing, all her citizens may share equally. Complete recovery can only come when based upon the settled ideals and principles, which have been the corner-stone of our nation, liberty, justice and equality to all, sympathetic tolerance and kindly understanding between people of all races, and religions.

The coming year will, it is hoped, increase and magnify our respect for these tenets, which have meant so much in the past, so that all races, all nationalities and all religions may co-operate in leading Canada to her destiny as a land of peace and unity, happiness and prosperity, and a leader among the nations of the world. R. C. MATTHEWS

Above, Henry Morgenthau, Jr., Secretary of the United States Treasury

●

Dr. Jacob Viner, right, head of the economics department of the University of Chicago, and special adviser in international finance to the United States Treasury, is the son of Mr. and Mrs. S. Viner, Hutchison Street, Montreal, and a graduate of McGill University and a Montrealer by birth

●

Extreme right, Dr. Frank Boyaner, who recently received his private pilot"s license, is a member of the St. John Flying Club, and the first in the Maritime Provinces to receive a flying license

We take this opportunity to wish our many Jewish friends and customers health and happiness for the coming New Year.

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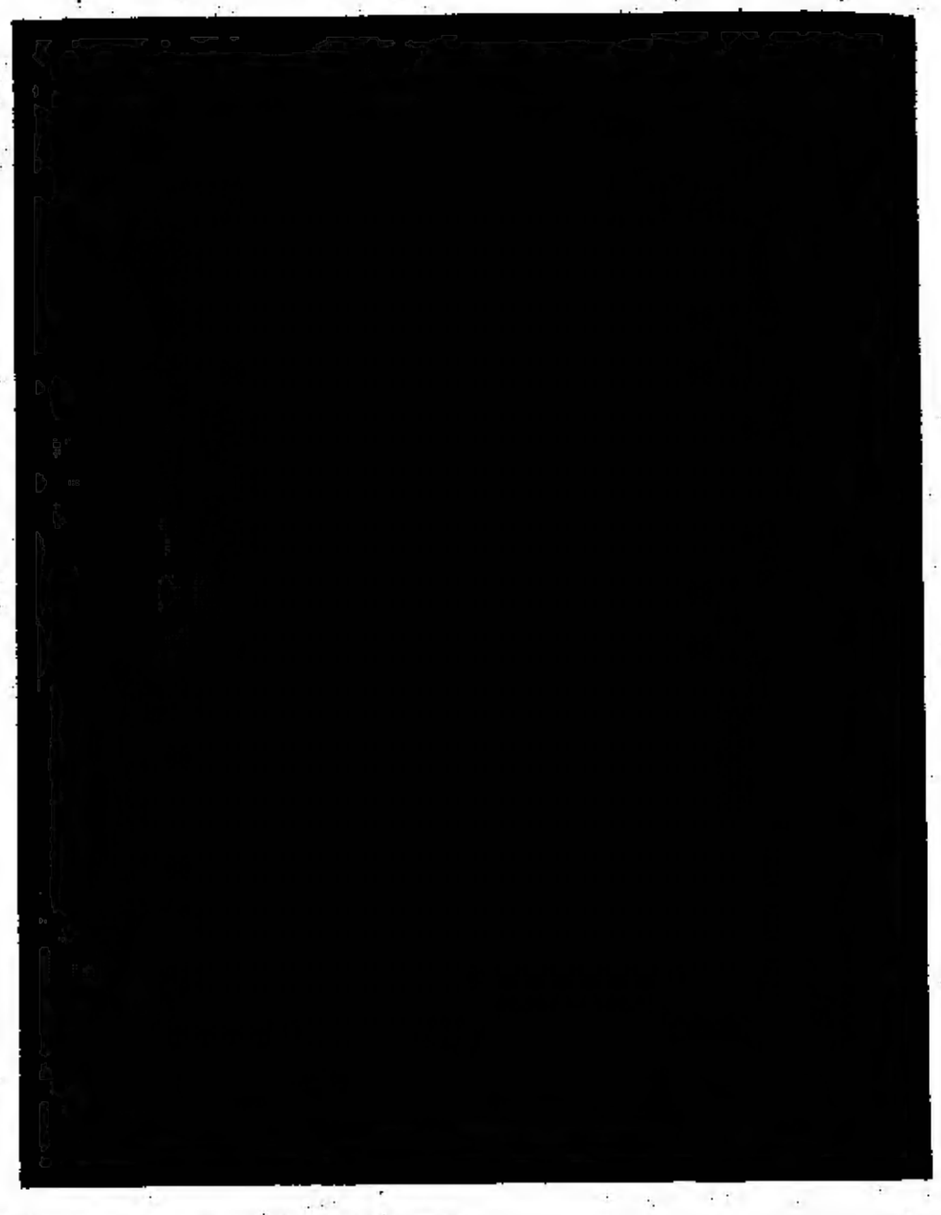

Mrs. Samuel L. Bennett, who before her recent marriage was Miss Lillian Eckler, daughter of E. Eckler, Palmerston Boulevard, Toronto
—*Barrett Studio*

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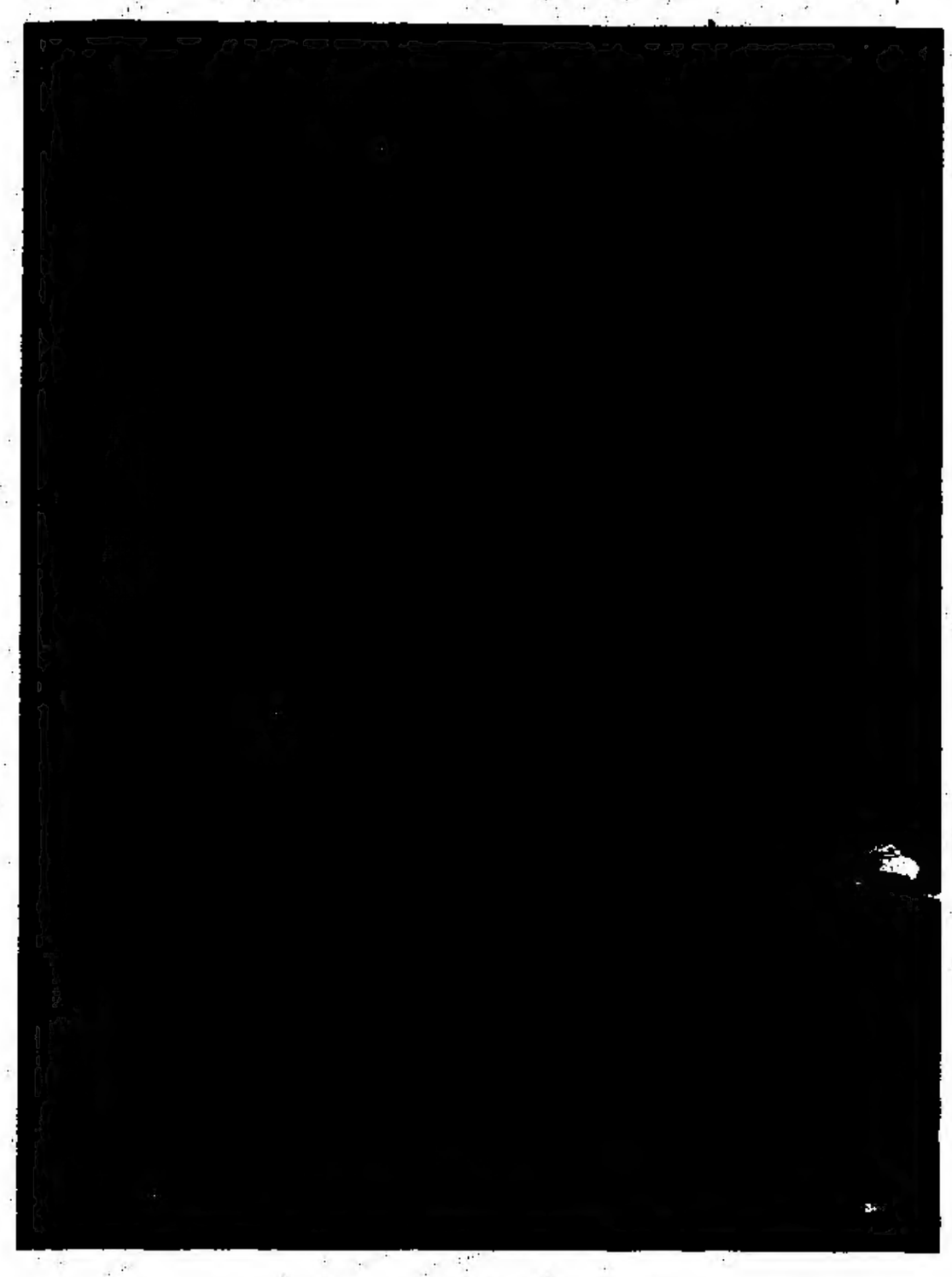

Mrs. Aaron Naimark, formerly Miss Ann Abramovitch, daughter of Mr. and Mrs. I. Abramovitch, of Montreal, Que., whose marriage took place at Beth David Synagogue

*—Society Studio*

*Best wishes for a very Happy New Year!*

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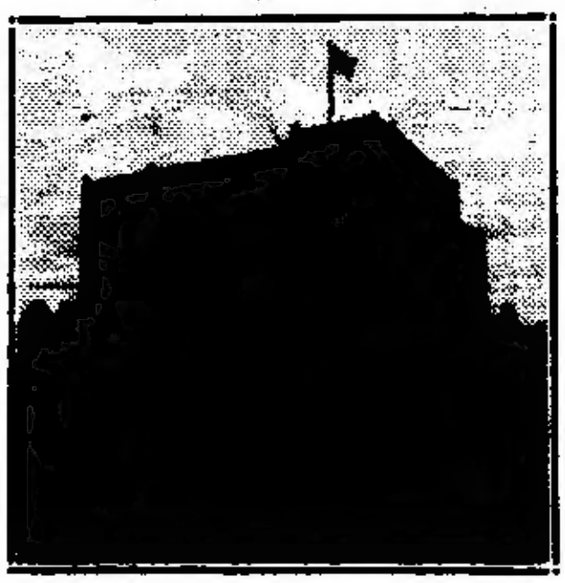

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# Rosh Hashonah Greetings

### From the Lieutenant Governor of Ontario

The celebration of the New Year and the Day of Atonement affords me a welcome opportunity on behalf of the citizens of this Province to extend to all the Jewish citizens of Ontario cordial good wishes for a most enjoyable season. May the New Year now commencing bring them happiness and prosperity.

H. A. Bruce

Morton, son of Mr. and Mrs. Isaac Benjamin, of Sudbury, who was born March 8th, 1931
—Ashley and Crippen

Kayla, daughter of Mr. and Mrs. Isaac Benjamin, of Sudbury, who was born September 22nd, 1932
—Ashley and Crippen

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**SUDBURY, ONT.**

# First Sudbury Scout Troop

Standing: Saul Endelman, Raymond Lesser, Sidney Moses. Kneeling: Jesse Magder, Jesse Witchell. Taken at Scout Camp at Windy Lake, July, 1934

# Teutons, Aryans And Semites

(Continued from page 10)

languages that have certain things in common, indeed very much in common: Arabic, Hebrew, Syriac, Aramaic, Babylonian, Ethiopic, and maybe to a certain extent Egyptian. What a curious thing it is that covering all this period the scientific men of the world have used the name of one of the sons of Noah as the basis of a scientific theory. When one reflects on it it seems almost incredible; probably because many people, sometimes even scholars, do not think.

And, when in the great civilized German Empire, it was no longer deemed advisable to admit that they were harassing and hating the Jews, as the Germans had done for centuries and centuries, they took up the theory that the Jews were Semites, that the Semite had no place in their elevated Teutonic society, and established what they called anti-Semitism, quite a modern creation which they thought was more polite than Jew-hating.

It has always pained me to think that some of the Jewish people

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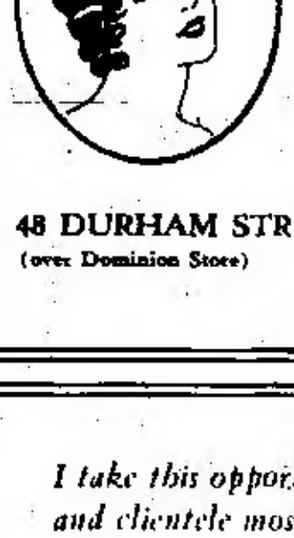

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themselves have allowed the Germans to get away with this and that they themselves employ the term anti-Semitism. Think to what absurdities they go. I actually saw in some of the newspapers the statement that during the outbreaks of the Arabs in Palestine against the Jews in 1929 the Arabs had become anti-Semitic. I am not able to enter into the discussion as to whether the Arabs in Palestine are really Arabs or are descendants of the ancient Canaanites, but if anybody on the face of this earth is entitled to consider himself a pure Semite, I should say that it was the Bedouin; the Arab of the desert. It is into such absurdities that we are led because a subject of this kind is not given a proper place in our Jewish colleges nor in other colleges.

The race theory, as it is at present put forth in Germany, has not a leg to stand on. The Germans are not Aryans. To a very great extent they are not even Teutons. The Prussians are in large proportion Slavs. In a booklet by Dr. W. Norman Brown, Professor of Sanskrit, at the University of Pennsylvania, and one of our distinguished Orientalists, it is pointed out that this word Aryan, which is sometimes used synonymously with Indo-European, designates, to use his own words "a group of many peoples, united by a common culture, in which the outstanding feature is the relationship of language." As a matter of fact, scholars reserve Aryan for the inhabitants of Central and Northern India, and those of Persia who are known as the Indo-Eurasian. Professor Ephraim A. Speiser, has shown that the ancient Hittites of the Bible had a language with many characteristics of what would now

Ray and Claire Moses, six and seven year old daughters of Mr. and Mrs. George Moses, 85 Notre Dame Street, Sudbury, Ont.

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*To our many Jewish friends and students we extend our Heartiest New Year Greetings*

be called Indo-European. Hence the present German theory might lead them back to being Asiatics after all.

I speak of this being more or less important because people in our own country who can command the attention of readers have taken on another strange theory. An example of this is contained in a book "The Conquest of a Continent," by Madison Grant, who holds many distinguished titles, whose work is graced by an introduction by a gentleman of whom I personally am fond, Professor Henry Fairfield Osborn, a distinguished Paleontologist. The main thesis of this book is that Nordics, whom many people consider as synonymous with Aryans, conquered Europe and settled in America, and that up to the migrations of the last forty or fifty years America was ninety percent Nordic. Professor Brown says, as against this, "there still exist popular vestiges of a belief that the original Europeans were Nordic, a physical type which is long-headed, fair-haired, and blue-eyed, but that belief is regarded by anthropologists and philologists alike as only a myth."

I wish I could be so sanguine as Professor Brown because to me one of the saddest parts of this present wave of insanity in Germany is that it has carried along with it many university professors who, if science had a Hippocratic oath like Medicine, would have been obliged to swear always to search for the truth and declare it. Many university professors in Germany have allowed themselves to be harnessed to this vehicle of falsehood and myth and lying propaganda.

Any scientific man in any country must feel a blush of shame when he considers that in all this madness of the last year, no university in Germany, no faculty in any German University has had the decency or the courage to speak up for the truth. It has been left to the Church which scientific men sometimes look down upon with condescension; it has been left to the Church, the Protestant Church and the Catholic Church to make dissent from the false theories and cruel acts that are debasing a country, which claimed to be the pinnacle of science and art and music, but which, as one can now see, never had anything but a veneer of civilization.

I may be doing the Universities a wrong; they may have silent protests, but compare all these wonderful men in all these great Universities; put them in a scale on one side, and then put that brave spirit, that noble priest, Cardinal Faulhaber, of Munich, on the other; in intellect, in courage, and in real greatness, he outweighs them all.

The reason that I have cited a book like that of, Mr. Madison Grant, is not only because of what he says about the Nordics but also what he says about the Jews. There is only one short paragraph and I will not quote it, but I do not think I have ever seen so many misstatements and misunderstandings in so few words. It may be that this is because the true information was not readily at hand for Mr. Madison Grant; that it was not available, that our Jewish scholars are so much concerned about discovery that they disdain to make the fruits of their knowledge accessible to the people in general.

Mr. Grant's book was published in 1933, so there was not available to him an article which appeared in the American Historical Review, January, 1934, by Professor Albert Emerson Smith, of St. Stephens


**ANNOUNCEMENT**

We must think of the future and educate our children accordingly. The business world is showing a very marked increase, and not very distant there will be fields open for men and women to occupy many secretarial and bookkeeping positions. The Sudbury Business College offers you many opportunities in their school. The finest and most scientific apparatus has been installed there, and harmony reigns supreme. The courses in shorthand and secretarial work are made simple with the modern devices used there, and we urge you to take advantage of these methods of learning, and plan your own progress. Speak to Mr. M. S. Briscoe, principal, and be assured of the best sound advice, he offers you in your future financial career.

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College, Columbia University. This article discusses the subject of the transportation of convicts to the American Colonies in the Seventeenth Century and distinctly points out that such persons were felons and not political prisoners. The two classes were perfectly distinct.

"Our jailbirds were criminals," he says, "and their characters do not warrant whitewashing," though felony in the English law of the time did not always involve moral turpitude. Land grants were actually made by the Home Government to those enterprising persons who would transport criminals at their own expense, and to such an extent was this carried on that the two colonies of Virginia and Maryland passed laws forbidding the entry of convicts.

In the Seventeenth Century these felons from England were undoubtedly all Anglo-Saxons; the term Nordic had not been invented then and even now has not found its way into the Great Oxford Dictionary. It may be that the environment of America was not entirely able to eradicate the criminal instincts which exhibit themselves occasionally not only in our large cities, where of course the inferior races swarm, but in various regions in the West or South where violence cannot be charged to the mixing of races.

It is my feeling that our Jewish scholars must begin to pay serious attention to these questions of ethnology and sociology. I do not believe for a moment that there can be any question of biology because I think that there is not enough difference between any kind of man—white, black, yellow or red—to constitute them as a variety of the human species.

Then there is another kind of research which we must take up, if we choose, for self-defense. We must follow current history. In the March number of the **Atlantic Monthly** there appeared an article entitled "The Stavisky Scandal by an Observer." Ordinarily, when the editors of a magazine publish an article over the name of the author they are not responsible for the contents of the article, except possibly in a legal sense, but in this particular case, by reason of the anonymity, they can be held fully responsible for the contents of the article.

I am not thinking of the Stavisky case as such at the moment. There is constant insistence throughout the article of his Jewish origin and also of his unsavory career, but on page 361 of the magazine, after some unfavorable episode, this brave anonymous writer says:

"Anyway, he had to disappear for a while, and the classic road to oblivion lay open. Stavisky joined the Foreign Legion and was posted

## Brilliant Toronto Student Graduates With Eleven Firsts

The best student in Toronto Harbord Collegiate, according to the upper school examination results, is Israel Kaplansky, 630 College St., who has graduated from fifth form with eleven firsts, two of which, German authors and German composition, were tried as "extras." Kaplansky who is 17, passed the Problems paper, which gives problems any one of which may call into play a knowledge of two or three or more branches of mathematics. This in itself is an unusual feat, since the paper is a voluntary one and is tried only by those seeking scholarships. Kaplansky intends to enter the mathematics and physics course at the University of Toronto. It is an honor course. His sister, Mary, and brother, Max, both hold scholarships.

Kaplansky excels in music, having passed with honors his intermediate examinations in piano at the Conservatory of Music. Chess and checkers are his favorite diversions. During the summer he works in his father's bakery.

The other subjects in which he passed with honors are: English composition, English literature, algebra, geometry, trigonometry, physics, chemistry, French authors, and French composition.


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Let it be remarked in passing that the Foreign Legion is not the refuge of cowards.

The Atlantic "observer" continues: "But the rigors of the Legion were too much for the physique of a little Jew boy, already undermined by a vicious youth. In three months he was discharged from the army . . . "

And then the anonymous writer of this article furnishes the following sentence: "Clever with the precocious intelligence of the Jew filled with the unheroically adventurous spirit of a nomadic but unmartial race, the school-boy Sacha knew the underworld of Paris and learned its lessons."

In those words—"unheroically adventurous spirit of a nomadic but unmartial race"—there is embodied a series of falsehoods and libels. What is meant by a "nomadic race" in this connection? The people of Israel lived in Palestine as a settled people, with such interruptions as the ancient Assyrians and Babylonians forced upon them, from the time of the Exodus from Egypt until they were conquered and dispersed by the Romans, a period of probably 1,200 years.

What nation in Europe can show a longer settled period?

If the Jews became what the author of this article calls a "nomadic race," it was because they were dispersed throughout the Roman Empire and, if they migrated in the succeeding 2,000 years, it was always because of the brutality of the European nations among whom they were settled. Indeed it is almost pathetic how Jews sometimes cling to their places of settlement in spite of bitter persecution.

How could the American Colonies have been settled if these ninety per cent of Nordics had not been sufficiently nomadic to make the great adventure across the seas in sail boats. Is not the whole development of Empire a movement of peoples from their original countries to others; witness Canada, Australia, New Zealand? The Greeks originated in Asia Minor probably; they settled in Europe. They moved throughout the whole of Asia and set up a city in Egypt. It is not necessary to multiply examples to prove that the phrase "nomadic race" in this connection is directly untrue and comparatively untrue.

And why speak of an "unmartial race"? That a small people should have maintained their integrity and independence for the greater part of these 1,300 years against Egypt and Babylonia and all the surrounding nations, and have resisted as no other nation resisted the mighty power of Rome, and fought to the very last stand, certainly makes such a phrase a malicious falsehood. Who can read the history of the stand made by the Maccabee against the mighty power of Antiochus Epiphanes and dare call the Jewish people an unmartial people?

I know that nowadays in many circles Pacifism is a creed. It has never been mine. And, while the Jewish people have always been a people of peace, certainly our Prophets were the first to preach peace to the world, we have not adopted the doctrine that when we are smitten on one cheek we shall turn the other.

After the dispersion of the Jews among the nations in every country in Europe and in America, in all the wars of modern times Jews have played their share and more than their even share in defense of every country in which they were settled, however ungrateful that country might be. I would disdain to cite figures or to make definite answer to an author who is afraid to reveal his own name.

I have seen it asserted that Stavisky was born in the Greek Catholic faith and later became a Roman Catholic, and I have heard that he had joined the Protestant Church. I have been reliably told that I might categorically deny that he was a Jew. Whether these statements are warranted or not is not the point at issue. By no process of reasoning, and with no standard of fairness, can a journal which respects itself permit a grossly unjust and untrue generalization with regard to any people to be based upon the dereliction, however grevious, of one, or even one hundred individuals.

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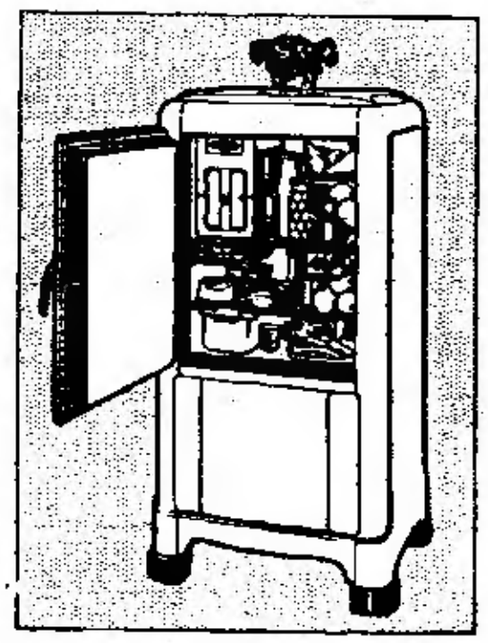

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# HOW AMERICA LEARNED —BALTIC CULTURE

By Andrew A. Marchbin

(The author of this contribution is a well-known scholar of history and ethnology. He is a regular contributor to the "Canadian Historical Review", "Slavonic Review" and other Swiss, American, and British scientific periodicals.—Ed.)

Since the destruction of the Holy Temple of Jerusalem, the Jewish race, though forced to alien lands by the enemy, not only remained faithful to the religious doctrines of their forefathers but also became the intermediaries of cultures and nations. Following the disruption of their national Jewish home in Palestine the Jews weathered numerous economic and political conditions and because they had themselves known the suffering of persecution and exile, the Jews were remarkably well equipped to assume the important role of intermediaries.

Jews in the Roman and later in the Arabic Empires have fulfilled, with honour to themselves, the historic mission of bringing peace and understanding to nations which before were torn by religious, social and economic strife. It is an acknowledged fact that the Christian church of the Medieval period would have been ignorant of the creative stimulus of early Arabic culture and ancient Greek philosophy had not the Jewish philosophers of Spain and Italy transcribed the literature and the ideology of the Arabs and Greeks.

There is no need to emphasize the important role played by the Jews in modern times to acquaint the nations with the culture of their dismembered minorities. Jews in Poland, Roumania, Hungary, and other East-European nations have fought with pen and purse for the interest of the oppressed nations, in whose midst they were living, only to be themselves forgotten and oppressed when the light of freedom came to those very nations they so nobly fought-for yesterday.

There is no more noteworthy example of a national injustice to an individual than the case of Uriha Katzenelenbogen. This patriot of Jewish origin, Lithuanian on his paternal side and Latvian on his maternal side, worked for years devotedly and unselfishly in the interest of the revival of Lithuanian and Latvian culture. Katzenelenbogen, while still in his youth, was thrown into the dungeon of the Czar for his intellectual activities in the interest of these two nations.

Herein shines the stoicism of this man. Though by a czarist decree it was forbidden to speak or read any language other than the official Russian tongue, Uriha Katzenelenbogen in collaboration with a few other patriots, travelled amongst the oppressed peasantry and here collected for posterity the fragments of the rapidly disappearing Lithuanian and Latvian folklore.

The revolution of 1917 in Russia found Katzenelenbogen in Moscow working with all the means at his disposal for the repatriation of the exiled 160,000 Jews and 25,000 Lithuanians of Protestant faith who were sent out of Lithuania in 1915 on the ridiculously false accusation that they were spies. At the same time he published a Yiddish magazine, "Lita", for the sole purpose of making the Jewish population cognisant of the problems of their Lithuanian neighbours. In this enterprize he brought to light, for the first time, his past efforts in the collection of the Yiddish translations of the "Daina" (Name for all Lithuanian and Latvian folk songs).

But this Jewish patriot was not the first nor the last to suffer the injustice of a nation he once loved and worked for. When the younger Fascists took over the power of the state the oppressed of yesterday became the oppressors of today and "man's inhumanity to man" was again demonstrated. Katzenelenbogen, the man who helped liberate his country, was sent into exile.

And yet this man went his way with calm fortitude. Hardships, disappointments, even inhuman treatment, could not break his spirit or lofty ideals, for, in the year 1920, miles from his mother country, for whose freedom he gave his best years, he published a book of four hundred and twenty-seven pages entitled "Dainas", in which he brings to the reader a careful selection of Lithuanian and Latvian folk songs translated by him-

self into a cultured, excellent Yidish. The book appeared in Toronto, Canada, and earned, for its contents and author, a meritorious appraisal on both sides of the ocean.

But Katzenelenbogen's life work was not yet finished. After years of research and study along the subject of ethnology, after exhausting every source of information regarding this oldest Indo-European language which is still spoken, he produced, in an astounding English translation, a volume recently published, "Anthology of Lithuanian and Latvian Folk Songs (The Daina)". In this book he portrayed the essence of Lithuanian and Latvian life, the trials, joys, loves, pains, delights and sorrows of these people. In his critical notes and scientific introduction he puts before the Anglo-Saxon reader the basic culture of the Lithuanian and Latvian people. These two nations which were to the English speaking world nothing but unknown peasantry of the Baltic, have through the medium of this man's sacrifice been raised overnight to a high degree of respect for their past literary culture.

We in Canada are especially interested and proud since Mr. Katzenelenbogen executed all of his English work in our country. Through his work the one hundred thousand Lithuanian and Latvian people on the American continent will be able in the future to produce for their English neighbour the fruits of their forefather's past.

Professor Clarence A. Manning of Columbia University has prefaced this first anthology in English of Lithuanian and Latvian folk songs with a laudatory introduction. Although I agree with the general substance of Professor Manning remarks, I must voice my disagreement with one phase of his statements. An exerpt of this address follows: "Mr. Katzenelenbogen deserves the gratitude of American and English speaking scholars for bringing out this volume of the folk poetry of these two countries and for making available to us the outstanding characteristics of the "Daina" and a large number of examples."

It is my contention that it is rather the Lithuanian and Latvian people who should be indebted to Mr. Katzenelenbogen for having brought, for the first time, the culture of these two small nations before the English speaking reader, especially to-day, when more than ever before, the smaller nations, being in a critical stage of insecurity must rely for their future existence on the sympathy and aid which only the larger nations can give them.

Uriha Katzenelenbogen, the Jew, the martyr, the exile, has now built the first bridge between the Lithuanian and Latvian people and the great Anglo Saxon nations. Let us hope that the leaders of these two small nations, the Lithuanians and Latvians, will realize the service rendered them by Katzenelenbogen, the Jew, and that a new era of tolerance and compassion will dawn on the lives of the suffering Jews—the only important minority—of Lithuania and Latvia.

# Tiny Launches A Debutante

By Ernest Edelstein, of Ottawa

Nations launch battleships. Great corporations launch business campaigns. Every day people the world over are launching one project or another. But of all these enterprises in this modern day and age there is one in particular that surpasses all others and makes them fade into oblivion. It is the great game of launching a debutante.

When the Tepples came to Geschmack they gave the town quite a jar, four of them in fact; Mr. and Mrs. Rundeh Tepple, their son, Klayneh, and their daughter, Vassa. The Tepples had taken up residence on Kitkeh Boulevard and it was generally accepted that whoever lived in this section could well afford it so the reader may assume that the Tepples had plenty of what it takes to get along. Hacka Chynick, the star reporter on the Nosy News, gave the Tepples plenty of prominence in his social column and their arrival in town was an event of much significance. It was also destined to have great bearing on the social life of Geschmack with the passing of time. Tiny Ginsburg was very much interested in this new family. Tiny was a big figure in town not only because she tipped the scales at two fifty or more according to the weather, but because she was a guiding light in community affairs and in addition to this on numerous occasions had been successful as a matchmaker par excellence

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Mr. Tepple, having discovered that Tiny is a prominent society woman, feels that she will be the ideal person to chaperone his daughter during the coming season. After satisfying himself on certain things he suggests the sum of a thousand dollars for her trouble. "It's a laugh", said Tiny, "A tousand dallahs. Mine friend Mr. Tepple, your offer is wery kenarass but it's just a tousand dallahs too little. You forget already incidentals. Vassa must have beauty trittments at least from ten dallahs a week. Dancing lassons prably de same price. Her gowns et cetera let us putzoom around fife hondred. Also a car, mine boise und servants mit entertainings."

This was a rude jolt to Mr. Tepple but being a business man and having had experience in determining assets, he came to the fore with "... but Vassa dances. Und her Mama could getting her clothes." —"It's a laugh Mr. Tepple. She will be in mine hands so I should selecting her outfit. After all, we will be in itch odder's company so we'll haf to hev a similarity from appirance."

This completely downed Mr. Tepple and with a sigh of surrender he answered, "Vell, I supposing Vassa must haf her chence. Of coss, you'll taking from her de hast of care." "Neturally, Neturally, But of coorse de question of campensation How far can I go in expanses? If you weesh, I could giving you separate accounts for de warious items but it's so mach book-keeping. I suggest we'll giving her a beeg formal dence and we should inviting de young men with their modders and sisters. In soch a manner it will proving de cheepest in de long run."

This suggestion met with the approval of Mr. Tepple and he was about to make another offer when there was an interruption. Tiny was wanted on the phone by a very prominent society woman whose name has been purposely mentioned to impress this point, a dap[illegible] passes the table an[illegible] over Mr. Tepple be[illegible] inclined to this v[illegible] can. He next mee[illegible] thing who, as Tin[illegible] to his daughter[illegible] Then her mother [illegible] ness and in a few [illegible] singled up in the [illegible] that society whi[illegible] boasting of its ac[illegible] the world's most [illegible] And before many [illegible] passed Mr. Tepple [illegible] that his in[illegible] can to yield divide[illegible] social companions[illegible] or Tiny is of marr[illegible] who should lose n[illegible] ing mate from [illegible] will soon have a[illegible] There is nothing [illegible] Mr. Tepple excus[illegible] goes at once to his [illegible] a definite [illegible] arrangements with [illegible] whatever figure[illegible] with. This done, M[illegible] a taxi and takes [illegible] there. He is happ[illegible] sure he will have [illegible] when he tel[illegible] at Tiny's work.

Tiny Ginsburg is [illegible] making plans to [illegible] her in a big w[illegible] She hopes to surp[illegible] as matchm[illegible] herself. Th[illegible] she will again[illegible] quality of seei[illegible] girls are born [illegible] And Jacka Chynic[illegible] ... for his social [illegible] back will ta[illegible] and the coming [illegible] the things of in[illegible] successful? Wh[illegible] we shall ob[illegible] and later on [illegible] Tiny Ginsbu[illegible] exciting venture [illegible] Riviente.

ANNOUNCEMENT

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...fluenced to impress Mr. Tepple. At this point, a dapper young man passes the table and Tiny calls him over. Mr. Tepple beams as he is introduced to this very eligible person. He next meets a cute little thing who, as Tiny tells him, is to be his daughter's co-debutante. Then her mother comes on the scene and in a few moments he is tangled up in the intricate maze of that society which delights in boasting of its acquaintance with the world's most famous figures. And before many minutes have passed Mr. Tepple is firmly convinced that his investment will be sure to yield dividends of very desirable companions for his daughter who is of marriageable age and who should lose no time in choosing a mate from the selection she will soon have at her command. There is nothing more to be said. Mr. Tepple excuses himself and goes at once to his lawyer to whom he gives definite orders to complete arrangements with Tiny Ginsburg at whatever figure she finds suitable. This done, Mr. Tepple mops his brow and takes leave of his attorney. He is happy now. What a story he will have at the dinner table when he tells the family of his day's work.

Tiny Ginsburg is happy too. She is making plans to put Vassa Tepple over in a big way. In this case she hopes to surpass her former record as matchmaker. She will outdo herself. The town of Hesperus will again have the opportunity of seeing that matchmakers are born and not made. And Blanka Chynick will have more news for his social column. Life in Hesperus will take on new color and the coming season will see many things of interest. Will Tiny be successful? Who knows? Meanwhile we shall observe things closely and later on we shall see just how Tiny Ginsburg fared in the exciting venture of launching a debutante.

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The British American Silk Mills, who have been in business since 1926, have now moved their Montreal plant to Lachine and the whole unit is now in full production, including a throwing mill. They are now making trick novelties, tinsels, crepes and satins. It will be possible for them to meet the demands of the dress manufacturers and to supply them with their samples to follow the fall and winter lines.

# 5694 In France

*By I. Shechtman*

**The year just ended, has been a significant one for the Jewish community of France. In that year French Jews faced many difficult problems which remain still far from solution and have to be met in the coming year.**

**After a considerable interval the Jews of France have again come up against the problem of extensive Jewish immigration from the East. For years, France had been the greatest European center for Jewish immigration from Poland, Rumania, Lithuania, Hungary and other countries. Thousands of Jews would sooner or later, for better or worse, settle in the free French republic. Thus, in the course of a number of years following the World War, after all the traditional immigration countries in turn had closed their gates to immigrants generally and to Jewish immigrants in particular, a considerable "new" Jewish community had grown up in France. This group was greater in numbers and in a sense more influential than the "truly" French, permanently settled Jews.**

**But this influx from the East practically ceased during the past few years. The economic crisis, in a much diminished form and very much belated, finally reached France, too, and created there also an army of unemployed. As a result, the administration's attitude towards immigration has changed radically. Practically no visas were issued to foreign workers. A strict control over the issuing of "permits de travaille" to foreigners was enforced. It became almost impossible to get work on French projects. The stream of immigrants became smaller every year. Many of them were forced to return home or go elsewhere from France, which virtually ceased being a land of Jewish immigration.**

**But during the past year it again became that for a time. The reign of Hitler in Germany was accompanied by a wave of German-Jewish refugees. In the beginning, the French government was very liberal to them, made no difficulties for them when entrance permits were being issued and was not niggardly**


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with respect to the issuance of "permits de travaille." Thus it came about that in a short time a completely new Jewish colony was created a German Jewish colony which posed a difficult problem for French Jewry: how to receive and "digest" this new body numbering over 30,000 souls.

That was the chief element in Jewish life in France during the past year. And now, in making the total, it must unfortunately, but openly and clearly be stated that the Jewish community of France did not succeed in handling the problem in a very satisfactory manner.

It would be unfair to assert that the French Jews were ungenerous with their money. On the contrary, quite considerable sums were raised here for the refugees, and much money came from abroad. Both on the part of the French Jews and of the French population generally much good-will and many kind feelings were exhibited for these "unfortunate victims of the barbarous Hitler regime." And yet, now, more than a year after the influx of refugees began, those working for the relief of these unfortunates stand before a broken trough. More than twelve million francs have been spent for the German refugees, yet today all the French relief institutions are closed. The refugees wander about aimlessly, storm the relief agencies, go hungry and are helpless. During this time there has been little success in creating a more or less significant degree of work possibilities for them. All the beautiful plans for the professional restratification of the refugees have been left on paper. All the projects for agricultural colonization of the German Jews on idle French farms have remained on paper. In only very few cases did the refugees succeed in joining some enterprise or establishing their own businesses. The overwhelming majority, during this time, simply used up the slight sums they managed to bring with them. In France, the problem of the German refugee has become sharper and more tragic than ever.

And it is not only a purely humanitarian or purely economic problem. It is at the same time also a very complicated political problem. For during the past year the old "Jewish Question" has arisen again in France in a very unique and serious form. And the fate of the few thousand German Jews who were added by immigration intensifies this problem to the utmost.

It would certainly be an exaggeration to say that the year 5694 "created" the Jewish problem in France. In a latent form it existed in this free French republic even during the days of the post-war period. But in this year it began to take on a more concrete, politically crystallized form. For the first time this century French chauvinist groups which have a very definitely anti-Semitic lining and political organizations like the "Francists," which carried over to French soil all the theories of the German National Socialists have been organized.

There are also the "Solidarite Francaise," which was created by the late perfume king, Francois Coty, whom it outlived (it now counts tens of thousands of members) and others, which indeed deny anti-Semitic tendencies but are very close to leading anti-Semitic circles. As a result of events around the Stavisky affair the violently anti-Semitic newspaper Action Francaise suddenly became very popular. And the speech of Leon Daudet, on the Jewish question, attracted a great audience despite the fact that the address was empty and superficial. The bankruptcy and death of Coty had no effect whatever upon the anti-Jewish tendency of the newspaper Ami du Peuple. Even now that it has changed hands it still continues to chauvinist and anti-Semitic policy.

The League against anti-Semitism, at the head of which is the energetic Berger Lecache, long ago departed from its purpose: to combat anti-Semitism as such—and has become an extreme leftist organization which fights Fascism and reaction generally and participator in the general political demonstrations and manifestations of the Socialist-Communist "United Front" even when they have no relation whatever to Jewish interests. There is, therefore, no one body to carry on a systematic and consistent fight against anti-Semitism. The Jewish question, this year, has been placed before French public in a very one-

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sided manner—in the anti-Semitic light.

And it is here that we find the difference between this year and former ones. There was once a time when the "Jewish question" was the "height of fashion" in France. But during those years (1927-1930) the question was treated in French literature and in intellectual circles in its national aspect: much interest was centred in the "Jewish soul," the historic fate of the Jewish people, Zionism and Palestine. That interest was positive and creative. The attempt was made to understand the Jewish mentality and the Jewish national-political hopes. Now the interest is a more negative one. The leading Jewish circles of France did not know enough to take advantage at once of the sympathies of those years and to establish them soundly, and today we witness a definite and deep change in the whole character of the reigning attitude towards the Jewish question on the part of important and influential French circles.

During the year there was a period of several months during which even quite progressive French groups generally friendly towards the Jews began to speak of them in very bitter tones. That occurred during that relatively short period when a certain part of French pacifist society went about with illusions about a "direct agreement with Hitler in order to avoid the danger of a new war between Germany and France. The German-Jewish refugees as well as some Jewish political figures and journalists in France tried, naturally, with all their powers of persuasion, to make clear the illusory character of all these hopes and did everything possible to reveal the true warlike nature of Nazi Germany. In a number of newspapers and among certain leading political persons this created great dissatisfaction. They did not stop at saying that the Jews, because of their egoistic Jewish interests, were prepared to betray the interests of France.

These accusations, which also came occasionally from quite progressive French elements, affected the French Jews particularly adversely.

Nevertheless it would certainly be irresponsibly exaggerated to declare that the year 5694 witnessed the rise of a real and serious anti-Semitic movement in France and that the French republic is now one of those countries where the danger of anti-Semitism is on the program of Jewish life. This has not yet come to pass in free France and fortunately. But to anyone else who has eyes to see and wants to it is certainly no longer a secret that the Mythic times when the French-Jewish notables were able to assert with naive pride that "no Jewish problem exists in France" have definitely gone. The Jewish question is also quite plainly on the program of French Jewish life.

The "really French" Jews, who are grouped about the Consistory and the Alliance Israelite Universelle, are obviously not at all enthusiastic about such a state of affairs. To them it signifies the ruin of their whole system—that of subduing the Jewish question, of smothering everything which draw the attention of the non-Jewish world to Jewish problems, of forgetting that there are any Jews in France. But seeing that they cannot succeed in this fashion even these assimilationist and well assimilated circles have begun to alter their tactics in this connection to a certain extent.

First of all they began to seek closer association with the newly arrived Eastern Jews, from whom they for so many years had stood at a distance and estranged.

Between these two great divisions of the French Jewish community there has for many years been a great divide—cultural, national, psychological, social. The Eastern Jews created a network of societies (Landsmanshaften) which they united into one federation counting about 20,000 members, and took no part in the social life of the "Local" Jews. These, on the other hand, regarded the immigrant as creatures of a second level. Of late however a decided approachment has been noticeable. Mutual consultations occur, mutually supported institutions are being created, social contacts are being established. Naturally, this process goes ahead slowly and with difficulty. But it can already be positively asserted that noblest progress has been made.

Continued on page 87

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# 5694 In Hungary

*By A. Wiener*

The quietest, most peaceful year for Hungarian Jewry since the close of the World War. There is no set logic for politics, and it is Hungary which this year demonstrated that in political life the principle of cause and effect, which many philosophers consider a sort of iron-bound natural law, is of little significance.

A political storm is passing over most of Europe. On the German front this storm is accompanied by volcanic anti-Semitic outbursts. Politically Hungary is still very closely bound to the old German and Austrian war alliance. Near the borders of Hungary the anti-Semitic blaze of Germany and Austria keeps raging. In Hungary proper there is a German minority which tried very hard to find Magyar help for the spreading of Hitlerism throughout Hungary as well. But present day Hungary has girded itself in steel against the Hitlerite epidemic. Today Hungary has a very clever and well-established government obliged to keep up a certain friendly relationship with Germany but determined not to import the anti-Semitic racial madness of Hitlerism. Hungary wants quiet and internal peace for its people.

Hungarian Jewry, therefore, had a year of rest and peace. No special anti-Semitic fashionable disease broke out, although Hitlerism made several desperate attempts to break through from the inside. But the Hungarian government quietly and energetically squashed all such efforts. The tactics employed were particularly fortunate in that they prevented the growth of terrorism without employing measures so stringent as to create martyrs and give the Nazist elements an idealistic fight-motive.

The government went still further. Consciously and systematically it halted the regularly recurring periodic disease of the anti-Semitic student movement. Twice a year, at the beginning of each university semester, the world would read for weeks at a time and sometimes for even longer periods about the ugly and sometimes bloody anti-Semitic fights at the Hungarian secondary schools. In these days when the Nazis of Germany and Austria impatiently await student outbreaks against the Jews as the first step towards a general anti-Jewish folk movement, the traditional Hungarian student clashes could not have remained localized. The Hungarian government this year recognized the incipient danger here and took the steps necessary to prevent student demonstrations.


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The government succeeded well in this purpose, thus preserving the internal peace of the land and indirectly providing a year of calm for Hungary's Jewish community.

This was no small feat, especially in a year of great economic crisis within the country, when one lighted match would have sufficed to call forth a terrible anti-Semitic conflagration. But the government was well aware of political conditions in the neighboring countries and was prepared to use them to the economic advantage of Hungary. This policy proved to be both clever and useful. The one calm country between the volcanic Germany and Austria, Hungary had the benefit of a great tourist trade this year. From all the corners of the earth people came to spend their vacation at the beautiful Hungarian health resorts. A great deal of foreign currency was brought into the country and many Hungarians profitted. It was a clever move on the part of a government thinking constructively. The Hungarian Jewish population supported this policy with might and main, a fact which the government properly evaluated.

As a result of the internal peace of the country, the Jewish population was able to continue its usual occupations in a normal manner. Jewish political and cultural activities did not suffer from any hysterics, obstacles or specifically Jewish catastrophes. A certain number of refugees from Germany had to be helped in Hungary proper, and the international relief activities on behalf of German Jewish refugees in other countries were also aided by the Hungarian Jews.

The sentiment for Palestine gathered strength without any effort in that direction. This occurred not only as a result of the consciousness of the widespread anti-Semitism of other countries. Everywhere, and so in Hungary too, there are today direct reasons for Jewish orientation on Palestine. The economic status of the Jewish population grows worse every year. The free professions and the intellectual vocations are overcrowded. Much of the Jewish youth is excluded, ever since the War, from many schools. But even if all these restrictions should be lifted tomorrow, study holds no future.

For a great part of Hungarian Jewish youth Palestine has thus become the one hope. This group is no longer the old assimilated separationist type of Hungarian Jew. The ties binding them to the Jew of the world have become real, for better or worse. This has raised a new problem between the older and the younger generation of Hungarian Jew. Before the war consciously—Jewish parents looked on with pain as their children became too modern and severed all connections with Jewish life and the Jewish people. Today assimilated parents and entirely estranged relatives, many of them converted, see their

(Continued on page 87)

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Many a woman who prides herself in her fine rugs and carpets can learn a valuable lesson in home economy from Rideau Hall, Ottawa, the home of the Governor General of Canada. In this beautiful residence will be found many a lovely floor covering whose rich color and texture would normally become dimmed and worn very rapidly due to the large amount of wear that naturally occurs in such an establishment. However, due to a remarkable invention, these rugs not only are made able to withstand more than double the ordinary amount of wear but are actually enriched in quality.

The invention which makes all of this possible is Ozite Rug Cushion—one of the simplest things imaginable, yet amazingly effective. Ozite is literally a soft cushion or pad about a quarter of an inch thick, made of cattle hair felted in such a way as to make it permanently resilient, and held together with a strong burlap center. When you walk over a rug laid over one of these Ozite Rug Cushions an amazing thing happens—your feet sink deeply into the rug with a sensation of luxury that is more pronounced than you find even in the finest deep-piled oriental floor coverings. In fact, your feet are literally cushioned by the Ozite which really is made of millions of tiny hair springs that never lose their resilience.

Yet entirely aside from this added luxury, Ozite Rug Cushions bring a practical benefit that is even greater. The very fact that Ozite makes the rug softer underfoot also means that wear is reduced. Rugs wear out by friction. They are simply ground to pieces between hard shod feet above the unyielding floor beneath. But when Ozite is used, it is the Rug Cushion, not the rug that takes the punishment. Recent tests made by an impartial Canadian scientific laboratory prove that because of this, Ozite Rug Cushion makes rugs last more than **two times as long!**

Imagine, then, the saving in dollars and cents brought by Ozite—especially since the rug cushion itself costs but little and never wears out! No wonder thrifty Canadian women—as well as those who love the luxury of marvelously soft rugs—are using Ozite in ever increasing numbers. And the value of these Rug Cushions is not confined to those who have costly rugs—it is equally attractive to the woman who wishes to enrich an inexpensive one, or to the housewife who wants her old rugs from wearing out!

There are some questions about Ozite Rug Cushions which frequently are asked by Canadian women and it will be instructive here to answer a few of them.

"Why is Ozite made of Hair?" Because it has been found that of all substances that could be used high grade cattle hair is the only one which will remain soft permanently and will not deteriorate.

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"Must rugs be fastened down to keep them from slipping?" No, for the Ozite Cushion clings flat to the floor and the rug clings to the Ozite— thus preventing slipping and scuffing up.

"Can Ozite Rug Cushion be cleaned and how is it done?" You clean the rug cushion with an ordinary vacuum cleaner, first disconnecting the revolving brush if there is one. Once or twice a year is enough.

"Can Ozite Cushions be used with odd-sized rugs?" Yes—and also for carpets and for hall and stair runners.

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## 5694 In France

(Continued from page 83)

Very characteristic of the slowly maturing change in the whole mentality of the leading local French Jewish circles is the decision, just adopted by the French rabbinical conference, to conduct a census of all the Jews in France.

Heretofore, no one has known the exact number of Jews in France. In French official population statistics there is no question concerning the religion of the individual. Only the country of citizenship is recorded. Thus it is that all French Jewish citizens are enumerated as Frenchmen, all Jewish immigrants from Poland as Poles, and so on. And therefore it is that the most fantastic notion as to the actual number of Jews in France circulate about. There is talk of a hundred thousand Jews in France and of a quarter of a million. And both estimates are quoted as equally "certain and reliable.

It was the official leaders of French Jewry who up to the present have opposed the taking of a census of French Jewry. They believed that the less said and known about the sons of Israel in France, the better. Now however, realizing that the matter cannot be suppressed and that it is anti-Semites whose cause the lack of definite statistics serve, they have assumed that the truth is the best lie and have decided upon the census.

To a certain extent this is a symbolic gesture. It signifies the end of a definite stage of remaining in hiding and of believing that the Jewish question can be silenced if the Jews will not mention it. French Jewry now enters the new year under the sign of a clearly posed Jewish question and of a definite tendency towards a closer union of all the various parts of the Jewish community of France.

*J.T.A.*

## 5694 In Hungary

(Continued from page 83)

children and grandchildren become nationally conscious Jews, Zionists, even Orthodox, and watch them prepare on chalutz farms in Hungary for life in Palestine.

True, there is still in Hungary today the sharp contrast of a considerable number of converts, for Christianity is still good stock in trade in Hungary, although the movement towards conversion is no longer fashionable and is not at all the sentiment of the younger generation of Jews. Even in the few yeshivas in eastern Hungary a new spirit is manifest. Young people are beginning to study the Torah once more. The return to Judaism proceeds on a wide front.

Hungarian Jewry has relatively little to complain of with regard to 5694, and hopes the new year will be no worse—there is no limit to how much better it could be. And their wish is not confined to themselves and the Jewish people, but also includes the Hungarian people and their government.

*J.T.A.*

---

In 1548, Isaac Vallentine, English journalist, published "The Hebrew Almanack and Calendar," containing a table of holy days and fasts for the ensuing twenty-five years. This has been continued annually up to the present time, and has become the communal pocket calendar.

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5695 - 1934

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—*Maybelle*

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— On the eve of the Jewish High Holidays which are about to be celebrated, I consider it a great privilege indeed, to be given this opportunity of extending to all the Jewish citizens of Montreal, my very best wishes. May all those of Jewish descent unite with all the other races and creeds of this City to promote the welfare happiness and prosperity of the whole population, not only of this City, but of Canada at large.

B. Panet-Raymond, *President.*

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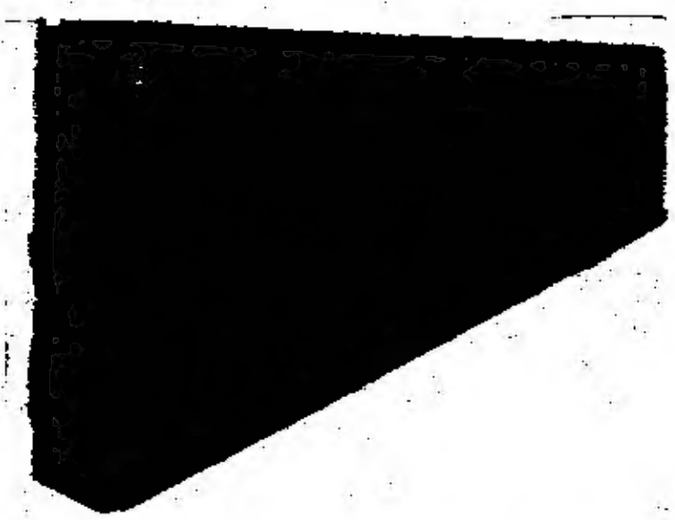
The Jewish General Hospital is equipped with 200 beds and is situated at the junction of Côte des Neiges and Côte Ste. Catherine Roads. It will be non sectarian in its service. When all appointments to the staff have been made they will number about fifty. Samuel S. Cohen, formerly of the Beth Israel Hospital in New York, is superintendent.

Samuel S. Cohen, Superintendent, Jewish Hospital

# ALL STEEL LOCKERS

*A Canadian Product Throughout*



Nothing but the highest grade Steel enters into the construction of General Steel Wares' LOCKERS, CUPBOARDS, etc.

The Hard-Baked Dark Green Enamel Finish will withstand indefinitely ordinary every day usage, and makes these Lockers unusually attractive.

The Rubber Silencers eliminate the noises whenever the doors are being closed.

The Doors are fitted to an all-welded frame to ensure rigidity. They cannot warp nor bend through rough handling.

The 3-way Locking Device used on General Steel Wares' Lockers prevents pilfering, as no door can be forced open without first being unlocked.

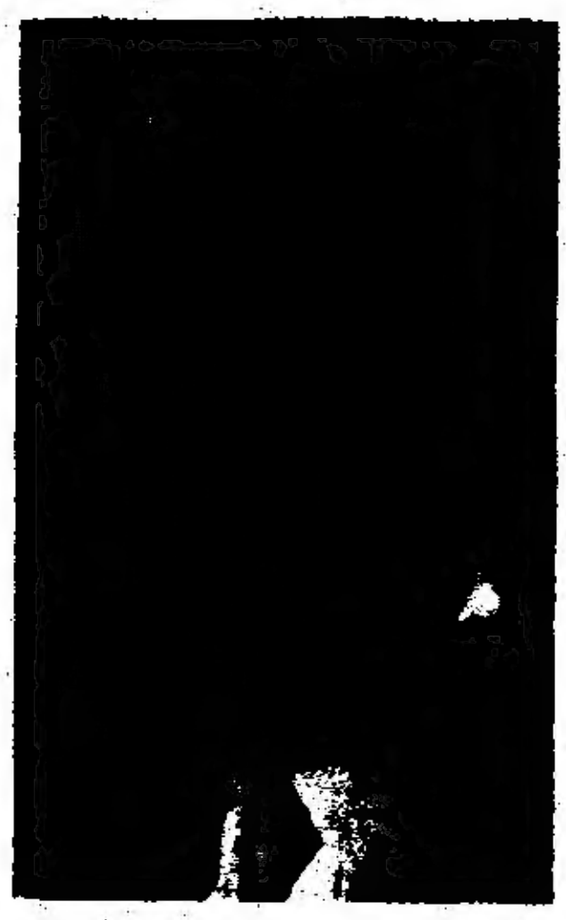
These features can be adapted to Lockers, Cabinets or Cupboards of any dimensions to meet special requirements.

## GENERAL STEEL WARES LIMITED

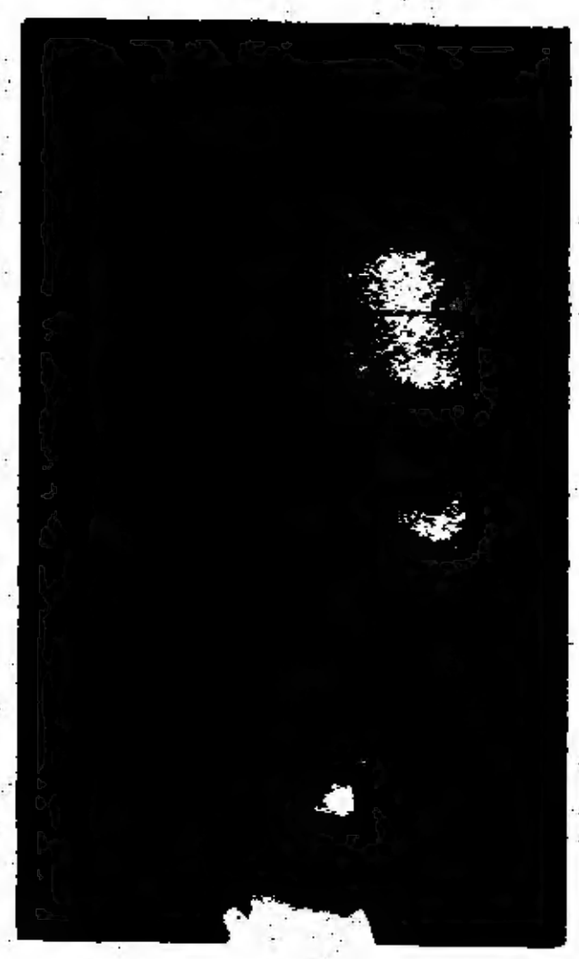
MONTREAL TORONTO LONDON
WINNIPEG CALGARY VANCOUVER

Dr. Edward Archibald, Consulting Surgeon, B.A., M.D., F.A.C.S., Hon. F.R.C.S. (Eng.). Surgeon-in-Chief Royal Victoria Hospital, Professor of Surgery, McGill University

Dr. A. O. Freedman, B.A., M.D., Oto-Laryngology Chief of the Oto-laryngological Department of the Women's General Hospital; Assistant in the Ear, Nose and Throat Department at the Montreal General Hospital; Chief of the Ear, Nose and Throat Department at the Herzl Dispensary; Otolaryngologist of the Mount Sinai Sanatorium



Dr. James Robert Goodall, O.B.E., B.A., M.D., C.M., D.Sc., F.C.O.G., F.A.C.S., Gynecologist and Obstetrician Royal Victoria Montreal Maternity Hospital, Gynecologist and Obstetrician to the Homoeopathic Hospital, Montreal; Consulting Gynecologist Saranac General Hospital, N.Y.; Consulting Gynecologist Alic Hale General Hospital, Malone, N.Y.; Fellow American Gynecological Society; Professor of Clinical Gynaecology and Obstetrics, McGill University



Dr. Alton Goldbloom, B.A., Pediatrics; F.R.C.P. (C.), F.A.P.S., Physician Children's Memorial Hospital, Physician Foundling Hospital, Consultant Champlain Valley Hospital, Lecturer in Pediatrics, McGill University

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*Ozite is so enjoyable you will want it the minute you try it—so economical you are wasting money if you wait.* Ozite, *besides bringing a marvelous softness to your rugs,* DOUBLES THEIR LIFE. *Thus its own low cost is soon repaid.*

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Made in Canada. There is only one "Ozite". Look for the name in every cushion.

OZITE PRODUCTS CO. LTD.
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*New Year Greetings to Our Jewish Friends and Customers!*

# FISHER SCIENTIFIC COMPANY LIMITED

*Scientific Instruments*

## Laboratory Apparatus and Reagents

*for*

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Left:

Dr. J. Rosenbaum, M.D., W.C., F.A.C.S. Director Urological Department Ritz Victoria Hospital. Head Department of the Teaching Staff of the McGill University Genito-Urinary Department

Extreme Left:

Dr. Max Wiseman, C.M., Senior Physician—Accoucheur in the Department of Obstetrics—Dr. Max Wiseman, M.D., C.M., Gynecologist in the same Department. Obstetrician to the Montreal Maternity Hospital

# Rosh Hashonah Greetings

## From the Minister of Trade and Commerce of Canada

I take pleasure in extending to our Jewish citizens of the Dominion my heartiest good wishes on the occasion of the opening of their New Year. A marked improvement, not only internally, but externally, in the business and commerce of Canada has already been made manifest during the past year, and I am confident that this improvement will continue. It is for all our citizens, whether of Jewish or other extraction, to apply all their earnestness, sincerity and enterprise toward bringing about a further advance in stabilization and general prosperity. The Jewish people I know can be counted upon to perform their share of that duty.

HENRY HERBERT STEVENS.

## From the Mayor of Toronto

The Jewish New Year, 5695, is approaching, and I am delighted to have the privilege of conveying, through the columns of the Canadian Jewish Review my cordial greetings to my Jewish fellow-citizens of Toronto, in particular, and of Canada generally.

Toronto is this year observing its One Hundredth Anniversary, and it is gratifying to have this occasion of acknowledging the part that citizens of Jewish ancestry and faith in Canada have played in the upbuilding of our great city. The Jewish people have joined wholeheartedly in celebrating the Centennial of their city, and have contributed in no small measure to the success of the various events which have taken place thereat this year.

While there has been strife elsewhere in the world, we are indeed thankful that under the benign influence of the Union Jack we have had peace and mutual understanding, and we hope that it will be ever thus. All creeds live in perfect amity, and worship according to the dictates of their conscience, and this is as it should be.

As improvement occurs in our economic situation, I trust that each one of you may enjoy greater happiness, and that as you enter your Holy season you may experience a spiritual well-being that will bring joy and contentment to your lives.

May you experience nothing but good in the coming year.

W. J. STEWART.

## From the Board of Religious Education of the Baptist Convention of Ontario and Quebec

The New Year and the Day of Atonement constitute something more than a holiday. Their significance place them in a higher rank than an occasion for pleasure and jollity. This season is a mark of the passing of time, a year has gone by, and with the beginning of a new season, life is made new and starts afresh. There is of necessity a more or less serious balancing of the moral accounts, and to those who look at life seriously there will be a genuine attempt to make the New Year reach a loftier moral attitude than the past, which has recorded so many failures. As a Christian minister I have a sincere and very deep interest in the religious life of my Jewish brothers and sisters, and greatly appreciate the opportunity to pass on a word of felicitation to them at this glad season of the year.

GEORGE T. WEBB,
*Baptist Minister.*

## From the Kiwanis Club of Montreal

The Kiwanis Club of Montreal rejoices to have in its membership men of all nationalities and creeds. One of the main reasons for Kiwanis is the advancement of better human relationships and understandings. In this spirit, I felicitate our fellow-Jews, who are about to observe their sacred season of Rosh-Hashonah.

C. DOUGLAS TAYLOR,
*President.*

## From The Lions Club of Montreal

The thoughtful and discerning citizens of the Province of Quebec send their greetings to their fellow Jewish compatriots on this solemn occasion of the Day of Atonement and the ushering in of the New Year.

We live in an age which carries heavy responsibilities for those among us charged with responsibility for the leadership of our respective peoples.

It is so easy for the demagogue to get a following and rouse through emotional fervor racial and religious antipathy. These Memorial Days should be to all of us occasions for the deepest searchings of our heart and a time when we should renew and reconsecrate our allegiance to those lofty visions of human brotherhood exemplified in the experiences and through the historical personages of previous days, among whom there are no finer examples than the ancient seers of the House of Israel.

It is a pleasure to be associated with other community representatives in extending our mutual good wishes to the Jewish community on this occasion.

GEORGE S. MOONEY,
*President.*

Meshullam J. Hirschorn, one-year-old son of Rabbi and Mrs. S. Hirschorn, 5579 Park Avenue, Montreal
—*Society Studio*

Sheldon Hildebrande, one-year old son of Mr. and Mrs. David Hildebrande 37 Castle Frank Crescent, Toronto. Born August 16, 1933

Louis, four and a half years, son of Mr. and Mrs. Max Krakower, of Outremont, Que.
—*George Charlab*

***Extra Copies Of This Issue Fifty Cents Each***

# Montreal — Personal Rosh Hashonah Greetings — Toronto

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. A. P. Abramovich and family, 853 Dollard Avenue, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. L. Abramovich and family, 5470 Hutchison Street, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. M. Abrams and family, 2266 Harvard Avenue, Notre Dame de Grace, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. D. E. Affler and family, 2788 St. Catherine Road, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Dr. and Mrs. L. Azoulay and family, 1396 St. Catherine St. West, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. A. Benheim and family, 5731 Hutchison Street, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. H. Bazar and son, 5356 Brodeur Avenue, Notre Dame de Grace, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. H. Beloff and family, 5628 Waverley Street, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. A. C. Benjamin and family, 689 Dollard Boulevard, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. J. Berenbaum and family, 1234 King St. West, Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. E. H. Berish and family, 784 de l'Epee Avenue, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. Philip Blond and family, 5362 Brodeur Avenue, Notre Dame de Grace, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5695 A HAPPY NEW YEAR 1934
**Mrs. J. Boidman and family, 21[illegible] Notre Dame West, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mrs. Ida Breslin and daughter, 204 Douglas Drive, Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. L. Briskin, 5171 Notre Dame de Grace Avenue, Notre Dame de Grace, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. A. Broodney and family, 779 Champagneur Avenue, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Dr. J. S. Budyk, 3601 Ste. Famille St., Montreal, Que.**
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. Percy Caplan, 357 St. Catherine St. W., Montreal, Que.**
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. George Charlab, 5149a Park Avenue, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. J. Cohen and family, 4630 Clarke Street, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.


1 Set an Example

2 Give Your Money

## To Raise $60.000

## For Mount Sinai Hospital Campaign

## September 9th — 23rd

3 Devote Yourself

Headquarters—457 Spadina Ave.
Telephone MI 9464
MI 3331

4 Encourage Others

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. Joseph Cohen and family,**
**674 Roslyn Avenue,**
**Westmount, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. L. Cohen and family,**
**210 Glenholme Avenue,**
**Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. M. H. Cohen,**
**5902a Park Avenue,**
**Montreal, Que.**
Greetings to Hadassah, Young Judaea, Habonim and friends at large.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. Peter Cohen and family,**
**3539 Grey Avenue.**
**Notre Dame de Grace, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. S. Cooperstone and family,**
**760a Querbes Avenue,**
**Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. R. A. Darwin and family,**
**3451 Montclair Avenue,**
**Notre Dame de Grace, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. Louis H. Davis and son,**
**5553 Queen Mary Road,**
**Notre Dame de Grace, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. Harry Deckelbaum and family,**
**219 Maplewod Avenue,**
**Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. S. Delitsky and family,**
**740 Bloomfield Avenue,**
**Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. Louis Diner and sons, Moses and Lawrence,**
**321 Claremont Avenue,**
**Westmount, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. Hyman Ein and family,**
**428 Lansdowne Avenue,**
**Westmount, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. I. Epstein and family,**
**97 Beatrice Street,**
**Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. H. Etkin and family,**
**1261 St. Clair Avenue West,**
**Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. Oscar Faerman,**
**675 Dollard Avenue,**
**Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

5695 A HAPPY NEW YEAR 1934
**Dr. and Mrs. S. H. Feldman and sons, Marvin and Brahm,**
**714 Bloomfield Avenue,**
**Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. A. G. Ferguson,**
**80 King Street West,**
**Toronto, Ont.**
Wishes his friends a happy and prosperous New Year.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. David Finkelstein, and family,**
**2541 Maplewood Avenue,**
**Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. J. Flanz and family,**
**686 Outremont Avenue,**
**Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. Isidore Freedman and family,**
**510 Roslyn Avenue,**
**Westmount, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. Joseph Gertler,**
**5215 Cote St. Luc Road,**
**Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. Samuel Ginsberg, of Muskoka Lodge, Port Sydney.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. W. L. Goodman,**
**3495 Van Horne Ave.,**
**Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. Harry Gordon and son, Paul Leon,**
**4067 Vendome Avenue,**
**Notre Dame de Grace, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. W. Gradinger and family,**
**3467 Prud'homme Avenue,**
**Notre Dame de Grace, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. L. Hertzman and family,**
**121 Lyndhurst Avenue,**
**Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mr. and Mrs. David Hildebrande and son,**
**37 Castle Frank Crescent,**
**Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5695 A HAPPY NEW YEAR 1934
**Mrs. M. Holzberg,**
**4632 Jeanne Mance St.,**
**Montreal, Que.**
Extends to all her friends and relatives her best wishes with the compliments of the season.


BEST WISHES FOR A HAPPY NEW YEAR

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OLD VIENNA BEER
★
EXTRA OLD STOCK ALE
★
PILSENER LAGER
★

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TORONTO - - - - ONT.

5695 A Happy New Year 1934
**Mr. and Mrs. Sam Holzberg and daughter, Anita, 823 Dollard Avenue, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. H. Hopmeyer and family, 700 McEachran Avenue, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Dr. and Mrs. H. Israel and family, 6 Park Place, Westmount, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. Jess Kaplan, 15 Delavan Avenue, Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Rev. and Mrs. M. Kaplan, 47 Rose Park Drive, Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Dr. and Mrs. Louis Kazdan, 187 Lawrence Avenue West, Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mrs. E. I. Kenen, 50 Bernard Avenue, Toronto, Ont.**
Extends to all her friends and relatives her best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Dr. and Mrs. Simon Kirsch and family, 12 Windsor Avenue, Westmount, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
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5695 A Happy New Year 1934
**Mr. and Mrs. M. Kisluck and daughter, 196 Glenholme Avenue, Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
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5695 A Happy New Year 1934
**Mr. and Mrs. L. Klineberg and family, 4059 Dorchester Street West, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Dr. and Mrs. Mitchell Kohan and family, 606 Bathurst Street, Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. J. Kosoy and family, 517 Markham Street, Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

5695 A Happy New Year 1934
**Mr. and Mrs. B. Krakower and sons, 6135 Durocher Avenue, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. Chas. Lazarus and family, 2027 Mansfield Street, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
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5695 A Happy New Year 1934
**Mr. and Mrs. E. Lazarus and family, 745 Rockland Avenue, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. H. Lazarus and family, 3562 Vendome Avenue, Notre Dame de Grace, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. S. Leckner, and daughter, Irene, 235 Villeneuve West, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. L. Leibovitz and family, 5718 Notre Dame de Grace Ave., Notre Dame de Grace, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. G. A. Lester and family, 565 College Street, Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
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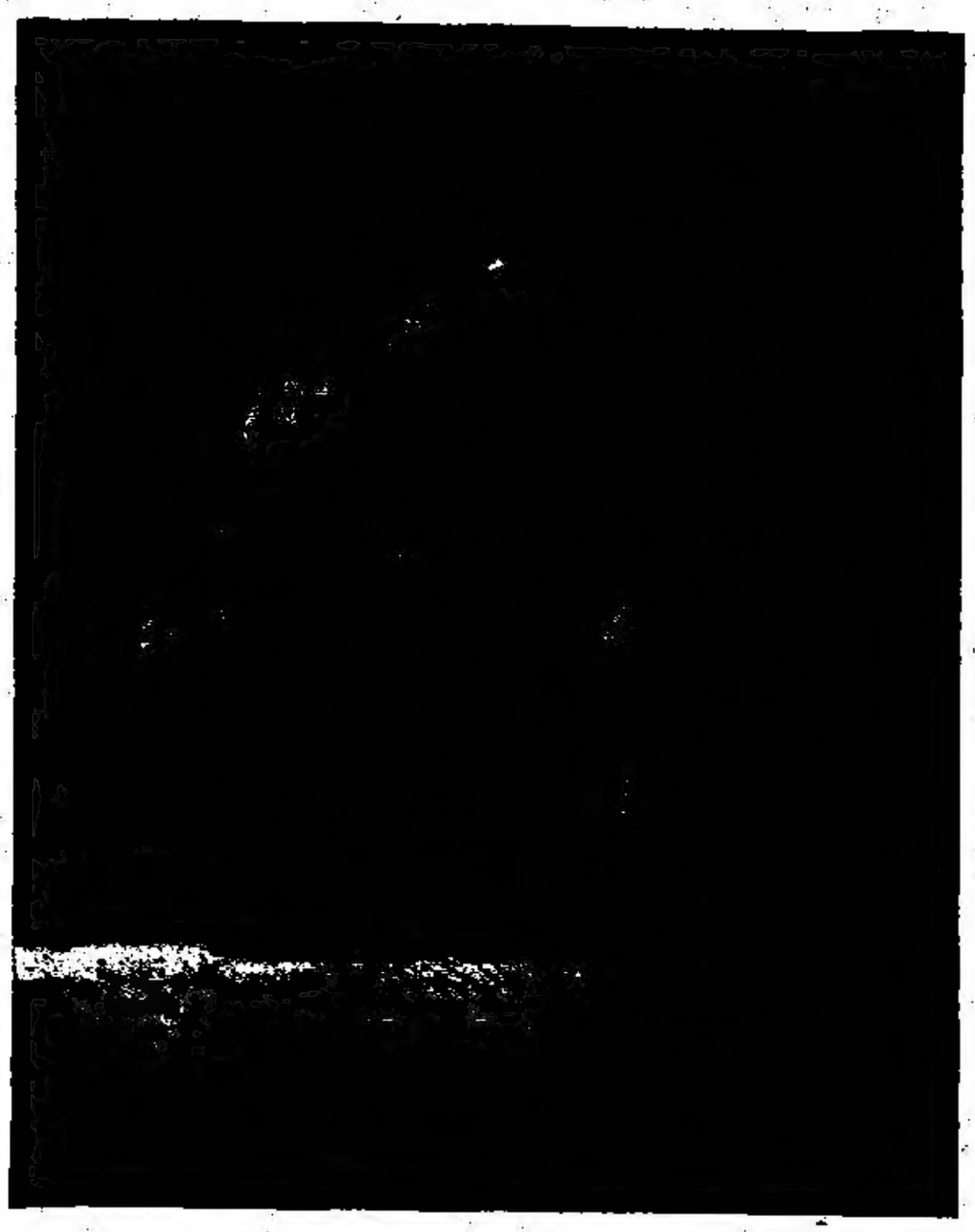
5695 A Happy New Year 1934
**Mr. and Mrs. I. Levenson, 91 Brunswick Avenue, Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. H. Levine and family, 786 Stuart Avenue, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. Sam Levine and family, 667 Stuart Avenue, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. M. A. Levy, 93 Northcliffe Boulevard, Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. H. Lipsky and family, 4821 St. Urbain Street, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.



**Edmund Scheuer, of Toronto, Honorary Chairman of the Canadian Jewish Congress Appeal for the Relief of Stricken European Jewry**

5695 A Happy New Year 1934
**Mr. and Mrs. H. Marcovitch and family, 832 Stuart Avenue, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. A. Marcovitz and family, 2511 St. Antoine Street, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. M. Mentel and daughter, 604 Ossington Avenue, Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. M. H. Myerson and family, 717 de l'Epee Avenue, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. C. Newman and family, 3982 City Hall Avenue, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. Israel Ornstein and family, 5615 Durocher Avenue, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.

5695 A Happy New Year 1934
**Mr. and Mrs. H. Packer and family, 267 de l'Epee Avenue, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. L. Paperman and family, 4081a St. Urbain Street, Montreal, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. J. Pascal and family, 706 McEachran Avenue, Outremont, Que.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Dr. and Mrs. J. Pollack and daughter, 351 Bathurst Street, Toronto, Ont.**
Extend to all their friends and relatives their best wishes with the compliments of the season.
* * *

5695 A Happy New Year 1934
**Mr. and Mrs. A. Raginsky, Sr., 640 McEachran Avenue, Outremont, Que.**
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# Rosh Hashonah Greetings

**From The Minister of Public Works of Quebec**

I am pleased to extend my best wishes to the Jewish citizens of Canada in the celebration of the New Year and the Day of Atonement.

J. N. FRANCOEUR.

## JUDAISM AND THE SOCIAL CRISIS

*(Continued from page 4)*

provide the minimum family budget worked out and established by statisticians and economists. This low purchasing power of the people is not due to lack of income in this or any other country. The difficulty is that the total national income in every country is unwisely distributed.

The Federal Government of the United States and the International Labor Office at Geneva have established the principle of the minimum wage. But the amount of the minimum wage that is high enough to make a normal life for all workers possible depends altogether upon the amount we shall permit individuals with large incomes to retain from year to year.

We cannot raise low incomes to the proper level without at the same time lowering the level of large incomes. There is a point below which no wage should fall as a matter of decency and justice; and there is also a point above which no income should be allowed to rise, also as a matter of social justice and human decency. The minimum wage can never be high enough to be just unless maximum income is low enough to make justice possible.

What men need most in this crisis is a rebirth of faith in the social ideals of Israel. Too many of the noblest visions born of the soul of our people have lost their lustre. In the Ryks Museum in Amsterdam the Dutch people treasure the master-piece of Rembrandt called, incorrectly, The Night Watch. Rembrandt painted this picture three centuries ago. It was placed in the great hall of the Tavern in which the Arms Guild met, and in time came to be covered with smoke and soot. The colors grew so dark and somber that those who gazed upon the canvas thought it portrayed the guard marching out at night to meet the enemy. Then someone cleansed the canvas and restored it to its original colors. Now we see it is not a picture of the night but a picture of the day, filled with glorious hues and flooded with sunlight and glowing with noontide warmth and beauty, a picture reborn, the pride of Holland and one of the chief glories of the world of art.

We have allowed too many of our great ideals and visions to be covered with the smoke and grime of this Iron Age. We mistake them for pictures of darkness and despair when in reality they are brilliant with light and glorious with richness and beauty. The ideals of Israel re-established in our heart and sovereign in our life will make us not the priests and protectors of the old order filled with weakness and wickedness and woe; but the Prophets and protagonists of a new world that is fair and strong and just.

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## WHAT CAUSES ANTI-SEMITISM?

(*Continued from page 9*)

tirely yet, incest, cannibalism, murder, so he will have to give up hatred, and also greed, for that matter. Incest is still lingering in man, as court-records and neurotic sicknesses prove; cannibalism is still resorted to in time of famine; murder is soon forgotten and condoned if committed by such men as Hitler is, and is encouraged and regarded a virtue in war.

As regards hate and greed, these two are still in full bloom. Man's pleasure-seeking and self-love might conquer hatred and greed.

According to the latest theory, man is 15,000,000 years old. But it is only about 6,000 to 10,000 years ago that he started to become a civilized being. So bear with man. He is still in the infancy of his civilized life and, as an infant, still a creature of instincts. When he grows up he might become homo sapiens in the true sense of the world.

Freud says in his The Uneasiness of Civilized Life, that aggression, hatred of others, is a glue and stimulant, it welds men, who bear that hatred closer together into a homogeneous group or nation and makes them bring great sacrifices and build up something great. The new communist civilization in Russia is being psychologically supported by the hatred of the bourgeoisie. "The people of the Jews scattered all over has in this way rendered notable services to the civilizations of their respective adopted countries," says Freud (Das Unbehagen in der Kultur, 85). Then he continues at the same place: "Alas, all the Jewish pogroms of the middle ages could not make that period safer and more penceful for Christian fellowmen." To the establishment of the Third Reich, as planned by Hitler, an extremely intense hatred of the Jews seems indispensable. For it the Germans might be capable of enduring even famine.

What Freud says is the most modern and a striking version of the idea of Israel as the suffering servant of the Lord, conceived by an ancient prophet called the Great Unknown (Isaiah 53). Israel, in the conception of the prophet, is a scapegoat who suffers for the sins of others, and by his sufferings healing and salvation come to the nations that cause the suffering. It is very painful and unpleasant to be a scapegoat. In the relentless struggle of life in nature, in which one animal kills the other, there are some animals who do not kill, who seem to be put here only to be killed. In the realm of man the Jew is assigned the latter part of the play. He is a scapegoat, a lightning rod that gets most of the hatred energy and there seems no escape from this role in the dispersion.

If all Jews would live in Palestine their own national and independent life, things in this respect might be different. There they might even exchange their role from that of the persecuted to that of the persecutors. For who dares to say that we are better than the others? Perhaps hatred of the Arab was needed for the upbuilding of a Tel Aviv. As long as we shall be scattered, we shall be a target of hatred. But (and here the rabbi speaks) is it not nobler to be of the persecuted and not of the persecutors? In physical nature the physically stronger might prevail. In spiritual nature, to which man, as he has risen above physical nature, nilly-willy belongs, right, justice, love and truth must carry off the victory. This is a comfort, though a very meagre one, in our present great distress.

Having written and typewritten this article, I forgot to mail it for three consecutive days, though every day I went down town twice, having it in my pocket, with the avowed purpose of doing so. As a rule, I never forget to mail a letter I like to mail. Firmly believing in the psychic determination of all acts, even of such small ones, I analyzed myself to find out the reason of this unusual failing.

There must be in me some reluctance, some repressed objection, to what I wrote in these lines. Perhaps, I don't believe in the correctness of what I say? I found the root of all anti-Semitism in man's innate hatred for his fellowmen. Can this be, the whole truth? Is there not more truth than we admit in the materialist conception of history as conceived by Marx? Evolution is a natural process determined basically by economic and, let us add, also by social, geographic, climatic, and some other conditions, but, unfortunately, man brings in too much of emotions, of urges and impulses, of phantasies, and impedes and retards evolution and adaptation to realities, which results in all kinds of evil, also in anti-Semitism.

Perhaps, I am all-swayed and prevented from recognizing the truth by my Jewish sentiments and emotions? It is undoubtedly true, man hates just because he hates, but are there not in us causes that effect, make for and stir up, hatred for us?

The Jews settle in a country, quickly adapt themselves to its outward conditions, but form a separate and distinct group, are unwilling to jump into the melting pot, are middlemen and in the professions, are not producers, are not equally distributed among the various occupations, are clever and aggressive and, pushing forward, have an urge to be at the head of all things. Is this a natural condition?

Perhaps, all the hatred of Hitlerism, and of anti-Semitism in other countries, is only a weapon used by nature for the rectification of

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this anomaly or abnormality, to force the Jews to Gleichschaltung, to coordination, that they equally take their place in all fields of human labor, that they reorganize themselves in accordance to the economic and social laws. For in the future, so it seems, there will not be high and low, all and everything will be equal, and all physical and mental labor will equally compensated. The world is at work to come to the same level, and all that hinders the process must suffer. In the last 60 years many tens of thousands of tailors came from eastern Europe to the United States and took possession of the needle trade. Not one of the sons of those tailors is a tailor, a laboring man. All sons are in the clothing business, they are lawyers, physicians, engineers, etc.

Bialik, in his farewell address at Tel Aviv, before his departure for Vienna where he was operated and died, accused the Palestinian Jews of three sins, one of which is that in the last years thousands of them deserted the farms and villages and returned to the cities (Hadoar, New York, Tamuz 30, 5694).

On last May 6 an event of major importance took place in Moscow. On that day the Russian Soviet Republic declared the district of Biro-Bidjan of Siberia a Jewish autonomus republic, assigned for the project more than half a billion rubels, promised it all moral support and all protection, and invited Jews from all over the world to come and settle there and convert it into a civilized and prosperous land. The district comprises a territory of about 7,000,000 acres and is extremely rich in natural resources, is fit for colonization, though there are several disadvantages. Biro-Bidjan has been open to the Jews for more than five years, but so far only 12,000 Jews have settled there, and many left it.

All our emotions and phantasies are directed towards Palestine, though we well know that only a fraction of the 15,000,000 Jews of the world can find a home there. The Jewish problem can be solved only on the basis of social and economic reconstruction, both in Palestine and elsewhere. It will be good to think of this. Instead of wasting our energy in emotions and day-dreams let us invest it in sound social and economic reconstructive work.

# Engagements

Mr. and Mrs. M. A. Pierce announce the engagement of their only daughter, Mildred Olive, to Irvine Philip Dickler, of Toronto eldest son of Mr. and Mrs. George Dickler, of Toronto.

Mr. and Mrs. M. Bernstein, Champagneur Avenue, announce the engagement of their daughter Pearl to Moe, son of Mr. and Mrs. K. Blackman.

Mr. and Mrs. Harry Leibovitch announce the engagement of their only daughter, Bertha Esther, to Sam Solomon, of New York, elder son of Mr. and Mrs. Harry Solomon. Wedding to take place in November.

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## THEORY OF ORIGINS

*(Continued from page 7)*

is new; in its conclusion, it is old. What science has demonstrated at this late hour by systematic inquiry, religion discovered long ago by intuitive insight. The Jewish prophet who cried, "Have we not all one Father? Hath not one God created us?" and the Christian apostle, who declared, "God hath made of one blood all nations of men, for to dwell on the face of the earth," are again right.

The heroic seers, both Jew and Christians, lifted the whole question of race to the final plane of brotherhood. They answered the question, how man began upon this earth, by the view that originally there was one stock. Later, the social process began. It unfolded in a series of intermixtures, family with family, and race with race.

The cause of this intermixture, of course, is contact. This contact has sprung from various conditions of social life, of which, three are predominant over all others: namely, migration, slavery, and religious conversion. But, whatever the causes and conditions, the result is always the same—an intermingling of races which inevitably makes all of us the members of one family.

Says the world-famous scientist, Sir Basil Thomson, as quoted by H. G. Wells, in his The Science of Life, "There is not in western Europe a single race of unmixed blood." In the same vein writes Professor Franz Boas, most distinguished American anthropologist, in his well known volume, Anthropology and Modern Life. "All over Europe," says Dr. Boas, "there are people who believe in their racial purity and in the possession of qualities that make them superior; while it is assumed that the mixed races are doomed to permanent inferiority. But, scientific investigation does not countenance the assumption that in any part of Europe a people of pure descent is found, and careful inquiry has failed completely to reveal any inferiority of mixed European types."

This survey, brief though it is, leads us to the conclusion that the idea of race supremacy, now possessing the world, is nonsense. It is nonsense because there is no race to be supreme. The one answer to every claim of pride and prejudice is the fact that, in blood and bone, in sap and sinew, we are brothers one of another.

And so, when we are about to usher in a new year, let us keep alive the old truth which is destined to benefit entire mankind That which is most valuable to man, often, is that which is oldest. The oldest truth is that we are all created in the image of God and that, therefore, it behooves us all to hasten the day when men shall no longer hurt or harm, when love shall hold humanity in firm embrace, and when righteousness shall cover the earth even as the waters cover the sea.

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# Commentaries

(Continued from page 3)

but what are stones and bricks? What good these costly majestic Talmud Torah buildings if men of Torah are driven from its precincts? What good these stately Temples and Synagogues without learned men at its altars?

Some day the future historian will write a dramatic and at the same time tragic chapter dealing with the story of the Jewish ministry in depression days. There, the unbiased historian will be forced to record to the shame of many communities "that in the days of lean years many there were who permitted a spiritual hunger upon the land, for these starved and banished its scholars and sages in order to meet budgets and run institutions in accordance with the worship of the great god efficiency! And above all the spirit of sacrifice in behalf of the Jewish heritage was lacking in the land. . ."

We say to Rabbi Zlotnik: L'Hitraot. We hope that in Vancouver he will be spared from the worry of providing for his daily substance; that on the Pacific Coast he will find life pacific, peaceful and happy; that he will be granted the calmness and serenity which are so essential to the life of contemplation and study of Torah.

### *"English Journey"*

In the course of weeks to follow I shall pen from time to time some of my impressions of England and English Jewry. By way of preface I might say here that England geographically seems to be the centre of the universe. Especially in the month of July it is quite the thing for men from the ends of the earth to find themselves in London; participants in the merry and busy, though not hurried, life of the city.

I could catalogue quite a list of the great and the outstanding that I met in England, representatives of the large world Jewish communities. England, it must be remembered, is one of the few safe places in Europe to-day; a spot where freedom and democracy are still in vogue. Then too, England holds the mandatory power over Palestine. All these factors influence Jewish leaders to indulge in an English journey.

After only a few weeks on the islands, living among the traditional liberty-loving and disciplined English people, my admiration for England grew by leaps and bounds. It is now easy for me to understand those warm words of tribute to England penned by the Yiddish poet Philip Raskin:

In childhood I learned to love thee
Thy name was legend to me;
I dreamt of a distant great island
Where men may be strong yet free.

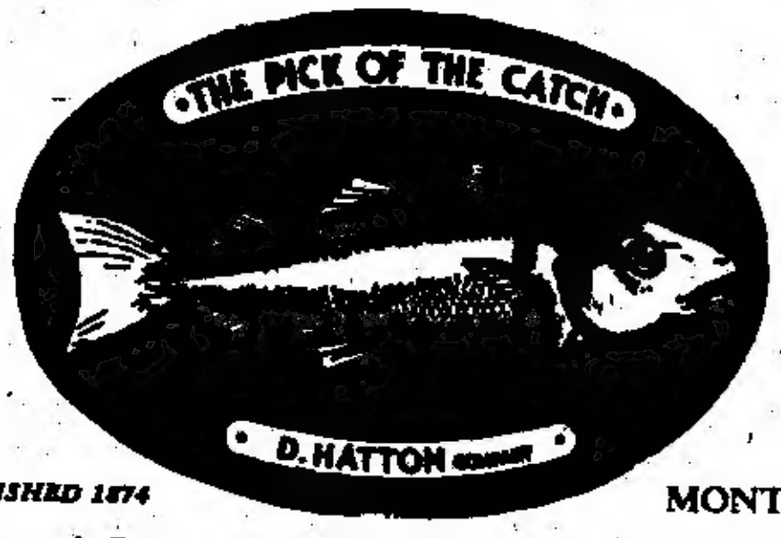
And I, who the clatter of fetters
Have heard in my childhood and youth,
Do bless thee for giving me refuge
And faith in the triumph of truth.

Of course, first a word must be said about the meeting of the World Union for Progressive Judaism which was held in London the early part of July. It did not compare well with the Berlin conference which I attended as Canadian representative in 1928. This is easily explained. There are tremendous difficulties these days in carrying on international work of any kind, But nevertheless it was most stimulating to have met with the delegates from Holland, England, Sweden, South Africa, Austria and above all Germany.

Half of the German delegation out of thirty were young men and women. They displayed burning convictions about Judaism. These above

(Continued on page 101)

ROSH HASHONAH GREETINGS

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# SOCIAL NEWS—MONTREAL

Mr. and Mrs. A. Z. Cohen and family, Grosvenor Avenue, have returned from Old Orchard where they spent the summer.

Gerald Levenston, of Toronto; and Elmer Moscowitz and Bernard Jacobson, of New York, were the guests of Lionel Wener, Sherbrooke Street West, for a short time.

Miss Ethel Lazarus, of New York, was the week-end guest of Mr. and Mrs. Reginald Jacobs, Somerset Apartments.

Miss Elise Sommer, of New York, was the week-end guest of her uncle and aunt, Mr. and Mrs. B. Matts, Western Avenue.

Mr. and Mrs. Stanley Vineberg, and family, Dufferin Road, spent the summer at Old Orchard.

Stanley Hart, of New York, spent the week-end as the guest of Cecil Hart, Sherbrooke Street West.

Dr. Jacob Viner, of Chicago, adviser in Washington to Secretary of the United States Treasury Henry Morgenthau, visited his parents, Mr. and Mrs. S. Viner, Hutchison Street.

Misses Helen and Sylvia Rothchild, Cote St. Luc Road, spent Labor Day week-end in Burlington, Vt.

Dr. Arthur Kellnor, of New York, visited over the week-end with his father, A. Kellnor, Elm Avenue.

Miss Beatrice Albert, Victoria Avenue, has returned from Buffalo, where she was the guest of her aunt, Mrs. J. Levy.

Laddie Kert, Closse Street, has returned from Old Orchard.

Misses Rose and Clarice Abrams, Olivier Avenue, were guests at the summer home of Mr. and Mrs. A. Pierce, in Morin Heights.

Mrs. William Breslin, of Toronto, is with her parents, Mr. and Mrs. R. Marks, Renfrew Road.

Misses Skippy Jacobson and Sidney Mesibov, of New York, were the guests of Miss Helen Rother, Hudson Avenue, for a short time.

Mr. and Mrs. Charles Lazarus, Mansfield Street, have returned after spending the summer in Woodlands, Que.

Auble Rittenberg, Vendome Avenue, spent the week-end at Lac Brule.

Arnold Glickman, Northcliffe Avenue, has returned to town after spending the summer in Woodlands.

Mrs. Sol Vineberg and daughter, Ellen, Cote St. Luc Road, have returned from a visit to Brockville, Ont.

Miss Helen Kohos, Sherbrooke Street West, spent the week-end in Schroon Lake.

## Congregational

### TEMPLE EMANU-EL

New Year's Eve, Sunday, September 9th., at 8; sermon. Monday, September 10th., at 10:30 A.M., sermon. Children's services, Monday, at 2:30.

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Miss Felice Vineberg, Northcliffe Avenue, spent the week-end in Schroon Lake.

Miss Florence Fine, Victoria Avenue, has returned from Nantasket Beach where she was the guest of Miss Muriel Groper and Dr. and Mrs. George Reinherz, of Boston, Mass.

Dr. and Mrs. A. Edel and Dr. Leon Edel, of New York, visited their parents, Mr. and Mrs. S. Edel, Queen Mary Road, for a short time.

Miss Grace Vineberg, Northcliffe Avenue, was at Schroon Lake for some time.

Miss Zella Bronfman, Carleton Road, has returned from Long Island, where she spent the summer.

Miss Bertha Lesser, Sherbrooke Street West, spent the week as a guest at the summer home of Mr. and Mrs. A. Pierce, in Morin Heights.

Misses Ann and Beatrice Slonemsky and Miss Sadie Shenkman, of Ottawa, were the guests for the week-end of Mr. and Mrs. S. Shenkman, Victoria Avenue.

Mr. and Mrs. L. Aronson, Decarie Boulevard, have returned to town after spending the summer at Ivry.

Mr. and Mrs. Leo Gold, of Newark, N. J., visited their parents, Mr. and Mrs. J. Gold, Victoria Avenue, for a short time.

Mrs. N. Myerson and family, Maplewood Avenue, have returned from Ste. Agathe, where they spent the summer.

Mrs. M. H. Myerson and son, David, de L'Epee Avenue, are back from Ste. Agathe where they spent the summer.

Miss Phae Redlich, Marcil Avenue, spent the week-end in Ivry.

Miss Birdie Wasserman was at Old Orchard Beach for the past few weeks.

Mr. and Mrs. Jack Davis and daughter, Ethel, have taken up residence at 417 St. Joseph Boulevard West.

Mrs. William Gliserman and sons, Irwin and Nathan, have returned from Woodlands, Que., where they spent the summer.

Mr. and Mrs. Wm. Hoffman, and sons, Lawrence and Marven, of New York, have motored home after spending Labor Day week-end with their brother and sister-in-law Mr. and Mrs. A. L. Hoffman, at their summer home at Pointe Claire, Que.

Charles Waller, Grey Avenue, spent the week-end in Old Orchard.

Miss Ada Amdur, of Buffalo, who has been visiting her brother-in-law and sister, Mr. and Mrs. Sydney Isaacs, Grosvenor Avenue, has returned home.

Miss Dolly Klineberg, Dorchester Street West, is accompanying her brother and sister-in-law, Dr. and Mrs. Otto Klineberg, of New York, on a motor trip to Toronto, where they will visit their sister, Mrs. A. B. Bennett; and to Niagara Falls, Chicago and New York.

Mrs. Charles Pascal motored to Boston to visit her son-in-law and daughter, Mr. and Mrs. Paul Arnstein.

Mrs. Nat Coblentz and Miss Rene Lurie were joint hostesses at a shower bridge Tuesday, September 4 at the Edinburgh Restaurant in honor of Miss Rachel Schecter whose marriage to Dr. E. Solomon of Dauphin, Man., took place Wednesday, September 5.

Entertainments in honor of Miss Lily Coleman, whose marriage to Henry P. Kramer, of New York, took place September 2, were given by Mrs. L. Marcus; linen shower for sixty guests; and Mrs. A. Sessler, personal shower in New York.

Mrs. Joseph H. Fine and daughter, Vivian, Grovehill Place, have returned after spending the past two months at Willsboro, N. Y., on Lake Champlain.

Miss Helen Rother, Hudson Avenue, has left to spend a short time in New York.

Gerald Shapiro, Addington Avenue, is spending a short time in Toronto.

Madame Olga Leiber, Mountain Street, has returned from the Maine Coast.

(Additional Social on Page 102)

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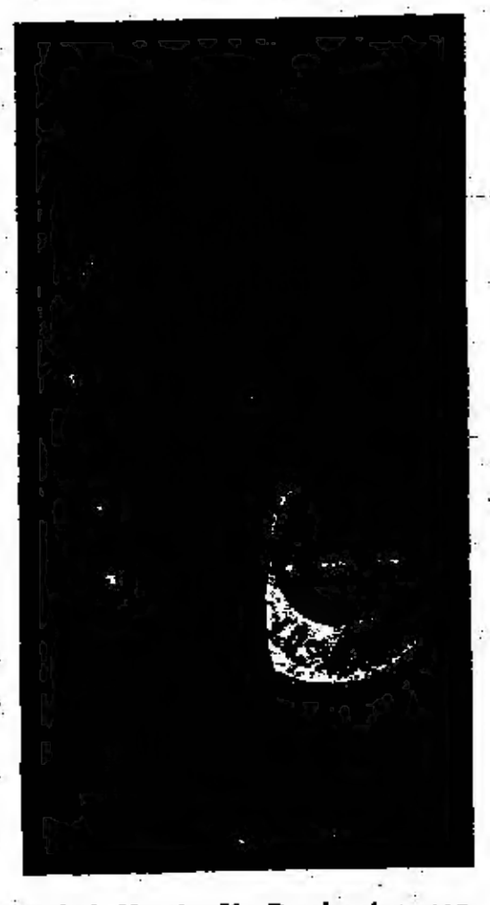

Rabbi Martin M. Perelmuter, son of Mr. and Mrs. B. Perelmuter, Querbes Avenue, Montreal, who is rabbi of Beth Israel Congregation in Melbourne, Australia.

A FEW INTERESTING FACTS ABOUT OVERSEAS ASTHMA REMEDY

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# Rosh Hashonah Greetings

### From The Minister of Highways of Ontario

I am honoured to address a few words on this solemn Day of Atonement to the descendents of that ancient race of whom Jehovah said, "thee only have I chosen of all the families of the earth." To you were committed the Oracles of God. It is peculiarly fitting at such a time to remind ourselves in this period of universal distress of the counsel of the Lawgiver.

We have witnessed and we are witnessing the collapse not of religion, but of an age of gross materialism which behind a measure of reticence had discounted and disowned God. We shall emerge from it with the speed and in the degree that we return to those age-old principles first enunciated by the Lawgiver and your Psalmists and Prophets, "Rend your hearts and not your garments and return unto the Lord your God."

J. B. McQUESTEN

### From The Minister of Lands and Forests of Quebec

The year of the Jewish calendar which has ended has proven to be one covering a period of time fraught with much of human misery, of unrealized hopes of betterment not only for the Jewish people, but, in a wider sense, it has been a period of world difficulty. The dawn of a new year is gloomy, yet through the clouds we may discern a glimmer of light because the teachings of history point out that a swing towards an extreme such as we have been witnessing must be followed by a reaction which cannot but work for betterment.

We who live in a peaceable part of the world, where we have learned mutual esteem, and have acquired in large measure love of our fellow men, cannot realise the full extent the ugliness of the general world situation. Yet, we may take comfort in our belief that good prevails over evil, that the lessons which come from neighborly living must have their ultimate effect for good in a far wider area than in that in which we have our immediate being. We are interdependent, one province upon another, one country upon another,—all going to make up the checker board of the world, and in some measure we may radiate betterment.

It is my hope that the world picture may brighten during the year of 5695, now being entered upon, and that in goodly and very special measure, that betterment may reflect with much emphasis upon a sorely tried race, to whose members in this province of Quebec I extend my best wishes, and the expression of my goodwill and hopes for a Happy New Year.

HONORÉ MERCIER.

## Commentaries

(Continued from page 97)

all, including even the scholarly and learned, were a source of living inspiration. Shall we ascribe the present enthusiasm of German Jewish youth for Judaism to the new martyrdom which has entered German Jewry? There is no gain-saying that Hitlerism has made German Jewish youth Jew-conscious!

Rightly therefore have my German young friends asked—"Why the sparce attendance of Jewish youth from England at the conference?" Of course I had to say that English Jewish youth is still busily engaged in playing cricket. . . That the missionary zeal of the Hon. Lily Montague and the driving power of a Rabbi Mattuck have not as yet had effect. . . And so English Jewish youth like the youth of America is therefore not very much disturbed, Jewishly speaking.


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## Montreal Social

Samuel Rudenko, Querbes Avenue, spent Labor Day week-end in Boston.

Mrs. E. Mendelsohn, Grey Avenue, was in New York.

Miss Fanny Dorfman, Oxford Avenue, is spending a few weeks in New York.

Mr. and Mrs. Ben Clamen and son, Marven, St. Urbain Street, spent Labor Day week-end in New York.

Mr. and Mrs. Harry Samuels, Victoria Avenue, were in New York the past week.

Mr. and Mrs. Norman Adilman, Vendome Avenue, who spent the past week in New York, have returned home.

Mr. and Mrs. Manuel Lecker, Trans-Island Avenue, have returned to town after spending the summer in Ivry.

Miss Sarah Gardner, of Quebec, spent a few days the guest of Mr. and Mrs. Adolph Gardner, Sherbrooke Street West.

Mr. and Mrs. Harry Edelstone, Marlowe Avenue, are back after a ten-day motor trip to Hamilton and Toronto.

Mrs. I. Fenster and family, of Toronto, is with her parents, Mr. and Mrs. M. Flanders, Decarie Boulevard.

Miss Elaine Henriques, of Brooklyn, N. Y., spent the week-end as the guest of her aunt and uncle, Mr. and Mrs. Robert Dryer, Oxford Avenue.

Miss Ida Lipnitz, of New York, visited her sister, Mrs. Leo Livingstone, Decarie Boulevard.

Mr. and Mrs. A. Gittleson, Marcil Avenue, who spent the summer at Plage Laval, have returned.

J. L. Gittleson and Lawrence, Marcil Avenue, have returned from Plage Laval, where they spent the summer.

Miss Estelle Abrams, Windsor Hotel, who has spent several months in Brookline, Mass., visiting relatives has returned to town.

Mrs. L. Schwartz, of Miami, is with her mother, Mrs. S. Miller, Metcalfe Street.

Mr. and Mrs. S. Ettelman, of Whitman, Mass., spent the week-end with Mr. and Mrs. Jack Flanders, Hingston Avenue.

Joseph Mergler, Melrose Avenue, spent the week-end in New York.

Mrs. J. Thuna and son, Clanranald Avenue, spent the summer in Woodlands, Que.

Mrs. I. Yetnikoff, and family Jeanne Mance Street, have returned from Prefontaine, where they spent the summer.

## HIGH HOLY DAY SERVICES AT SCAROON MANOR

Rabbi Samuel J. Wolk, conservative rabbi of the Temple Beth Emeth, New York, will conduct High Holy Day services Monday and Tuesday, September 10th, and 11th, at Scaroon Manor on Schroon Lake in the Adirondacks, assisted by a special choir.

Joseph Frieber, managing director of Scaroon Manor, has announced that his entire social and athletic staff will be on hand with a well-rounded program to make the Indian Summer holiday a well-balanced one. He has thrown the tricky Scaroon Manor golf course open to the guests without a green-fee.

ANNOUNCEMENT

Never before such a convenience. The "Little Wonder" electric whisk brush. Without an equal for thoroughly removing "Stubborn Lint", ordinary dust, animal hair, etc. from all fabrics, it also furnishes an effective and very easily applied method for moth control and air purification. By substituting a cartridge of a special compound for the revolving brush and placing the blower tube in position, a vapour is developed that is blown right into the articles it is required to mothproof. This is a very valuable feature of the "Little Wonder," and a tin of the special crystals, the cartridge container and blower tube are included in the low price of this "Little Wonder." A complete motor-driven machine within itself. Not an attachment. Nothing else like it. And it only costs $19.85, complete. Fully guaranteed.

ANNOUNCEMENT

The New Method Washing Limited has good news—namely that the minimum for parcels on all services is now reduced to fifty cents. Think of it—you can get your laundry service for as little as fifty cents to-day! And the quality of the work is excellent, as always.

The New Method Washing Limited has introduced a new department for dry cleaning that is worthy of your notice. This features the Zoric system, which takes out oil and grease in such a manner that the stains do not reappear, nor is the fabric injured in any way. New machinery and most modern methods are employed. This is of great interest to the automobile driver who may have a tenacious spot ruining an otherwise good suit. Phone New Method Washing today—Do. 4661.

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## The Jewish People's Schools Prepare To Celebrate

The Jewish People's Schools of Montreal are preparing to celebrate their 20th Jubilee on October 7th. The Jewish People's Schools Association operates a kindergarten department, two elementary schools, including 5 classes of a combined course of English-Jewish studies, a high school department and post-graduate courses.

The English-Jewish classes are a new departure in Jewish education in this city. It is an attempt to correlate the secular and Jewish aspects of the child's education with a view to a fuller co-ordination and to effect an economy of time for the benefit of the child's health.

In the two Schools, one situated on St. Urbain Street near Cuthbert Street, the other on Waverly Street near Fairmount Street, about 600 pupils are given daily a thorough education in Jewish culture, both in the Hebrew and in the Yiddish languages. The new school year opened Sunday, September 2nd. Registration of new pupils in the Kindergarten, in new beginner's classes, as well as in all the other classes continues until September 10th.

## *Y. M. H. A.*

With Rev. H. Rothblatt conducting service; Rev. A. S. Super, M. I. Mendelsohn, and J. S. Caplan, preacher and parnas, High Holy days will be observed by the Y.M.H.A. Congregation. Rosh Hashonah, September 9th., 7:45 P.M. Monday, 8 A.M. 10:15 A.M., sermon: Mordecai Mendelsohn, "The Universalism Of Our New Year's Prayer." 10.40 A.M., Musaf Service, Tuesday, 10:15 A.M., sermon; services same as Monday. Yom Kippur eve. 6:45 P.M.; September 19 service, sermon.

Physical department opens September 12th. Staff: S. A. Levy, M. M. Bruker, I. Potofsky, I. Phillips, H. Yaphe, A. Giles, O. Hallowell, and Alice Pickard.

Louis Jason, S. Moskovitch, H. C. Shefler, Max Coblentz, A. Lapin, H. J. Halperin, Dr. M. L. Simon, M. S. Yelin, and Harold Lande will re-organize the Intermediate meeting Monday Sept. 17th.

Volunteer executives in the Physical Education Department will be present at a dinner September 20. Committee: J. H. Blumenstein, chairman; Joseph Caplan, Moe Abramowitz, Ben Silverman, B. E. Saul, Dr. J. C. Schwartzman, Sam Zackon, M. M. Bruker, S. A. Levy, A. Dresben, M. Rochwager, Alex Aaron, Moe Abramowitz, Jos. Caplan, Ben Silverman, Albert Ellison, B. E. Saul, Mark Gould, I. Rapp, Henry Azeff, H. Shulman, Irving Phillips, Sam Zackon, J. C. Pollack, Boris Peckarsky, D. L. Silverstone, Dr. Sol Harris, Moe Aaronson, L. H. Morris, Sam Itel, Eph. Miller, Walter Sheper, Dr. J. C. Schwartzman, A. Tafler, Oscar Holzberg, Mitchell Weinstein, Abe Kushner, Ralph Silverstone, Sol Shulman, Miss Don Caplan, Jack Laing, I. Epstein, J. Rosenthall, H. Fishman, Sam Fleischman, Chas. Oelbaum, B. Weinstein, Leonard Samuels, Morris Booth, E. Aronoff, I. Schawl have been invited.

### MONTREAL FEDERATION REQUESTS WARM CLOTHING

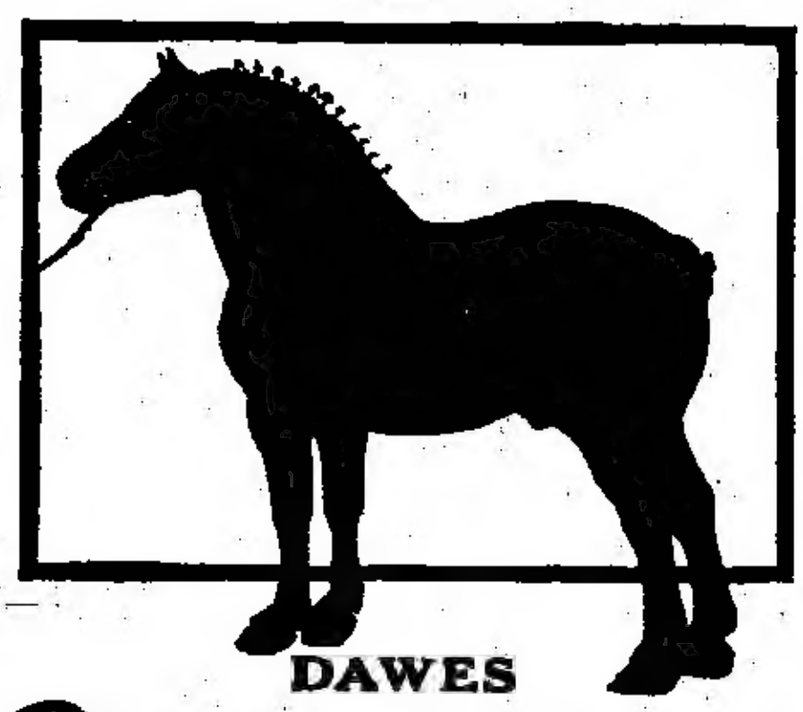
Due to the Holy Days, colder weather and the opening of school, the Family Welfare Department of the Baron de Hirsch Institute needs contributions of all types of wearable garments for boys and girls, men and women, which it is impossible for the organization to purchase, due to lack of funds. Telephone Lancaster 4111, and a carter will be sent for parcels. Donations of school books, furniture, baby carriages are also requested.

## Births

Born, to Mr. and Mrs. Harold Neumann, Harvard Avenue, a daughter, Elaine Barbara, Sunday, September 2.

Born to Mr. and Mrs. S. Bassel (née Hilda Tucker) at the Homeopathic Hospital, on September 2nd, a son.

**Advertise in "Jewish Review"**

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# Rosh Hashonah Greetings

### From The Attorney General and Minister of Labor of Ontario

A Happy New Year! Through the Canadian Jewish Review I desire to extend to my Jewish friends my sincere good wishes for a prosperous and happy new year.

The year that is past, has seen great changes in this Province, not the least among them being the defeat of the Henry Government, and the coming into power of a Liberal Government pledged to better the conditions of the working people.

Much has already been accomplished in fulfillment of our promises to the electors of the Province. Greater tasks lie ahead of us, but we shall meet them with energy and courage firm in the conviction that we have the approval of the people.

While the Government hopes to serve and benefit all, I cannot be unmindful of my personal obligations to my many warm friends and supporters among the Jewish people. To all the members of your ancient and indomitable race, I repeat my good wishes for this and every coming year.

ARTHUR W. ROEBUCK

### From The Minister of Public Works

I take this opportunity of cordially extending to the Jewish citizens of Canada, my very best wishes on the occasion of the celebration of their High Holidays and Day of Atonement.

H. A. STEWART

### From the Minister of Game and Fisheries of Ontario

With regard to the celebration of the Jewish High Holidays, ushering in the New Year and Day of Atonement, I gladly take this opportunity of extending my cordial greetings to our Jewish fellow-citizens who at this time join with their race throughout the world in reverent observance of their noble traditions.

I rejoice with you that it is our good fortune to dwell in a country where there are no distinctions of race or creed, and all enjoy the same rights and privileges and full measure of liberty. This, of course, carries with it to each of us the obligation to so conduct ourselves in public and private life as to merit the privileges so freely bestowed, and in this connection I am happy to recognize that our Jewish friends are maintaining their reputation,—so well deserved in the past,—of being exemplary citizens.

It might be of interest to your readers for me to say that the Government is particularly proud of our brilliant colleague, the Honourable David Croll, Minister of Welfare and Municipal Affairs, who has shown outstanding ability, energy and courage in grappling with difficult social problems of these stressful times and we are confident of every possible success knowing that the responsibility and authority involved could not be placed in more competent hands.

Again let me convey to your readers my warmest good wishes for every prosperity and happiness in the dawning New Year.

H. C. NIXON

### From The Minister of Health of Ontario

Kindly permit me on the advent of the Jewish High Holidays in celebration of the New Year and the Day of Atonement, to extend greetings and felicitations to our citizens of the Hewbrew faith.

This period in your history ushers in a New Year and I join with you in the hope, based on courage and optimism, that the year we are entering may be one of peace, good health and prosperity. The trials through which we have passed in the period immediately behind us must have served to bind all sections of our people more closely together in a determination to be mutually helpful one to another, to be more charitable one to another and to assist one another toward the realisation of the dawn of a brighter and better day. J. A. FAULKNER.

**John T. Hackett, K.C., M.P.**

*extends greetings to*

*the members of the Jewish Community*

*on the occasion of the New Year*

# Rosh Hashonah Greetings

### From The Moderator of The United Church of Canada

Hearty greetings to our Jewish fellow-Canadians as they approach the solemn observance of their New Year and Day of Atonement!

Christian citizens of this Dominion have been privileged to co-operate with their Jewish neighbors in many worthy movements through which the highest welfare of the people of this fair land has always been their united objective. We rejoice in all such manifestations of good will and the greater understanding and appreciation which grows out of such cooperation.

On the threshold of this New Year, and despite the grave difficulties which confront the Jewish people in some countries of the world, we wish your people in Canada the highest prosperity in business, the greatest happiness in domestic life, with the fulness of peace and contentment in their relations with the people of other nationalities.

We pray that yours may be the constant joy of an indwelling spirit of growing confidence in those fellow-citizens with whom your lot is cast, beside whom your homes are established, and with whom you mingle day by day.

T. Albert Moore

### From The President of The University of Toronto

On the occasion of the High Holy Days of the Jewish faith, the New Year and the Day of Atonement, I gladly send a message of greeting to my Jewish fellow-citizens in Canada. These recent months have been a time of strain and suffering in many places for members of your race. Jewry has shown a united front of protest and endurance and has in this received the support of multitudes of adherents of the Christian faith. It has truly been said that the Jews have stood by the grave of every nation that has persecuted them.

In this country, under the British flag, freedom of conscience and protection in the carrying on of lawful business are assured to all. At the University Jewish students win their share of academic distinctions and take part in the various student activities of the institution. Canada and the Empire in these critical days need the fullest measure of service that every citizen of every race and creed can render.

H. J. Cody

### From The Minister of Railways and Canals of Canada

To the Jewish citizens of Canada I extend greetings on the eve of another Jewish New Year.

It is to be regretted that in less favoured countries the lot of the Jew has been and continues to be an unfortunate one. The best wish that may be expressed on behalf of the ancient race at this time is that sanity may speedily return to the nations of the old world whose political direction and control have been usurped by those who have substituted force for reason and made a mock of the civil and religious liberties so dear to the citizens of the British Commonwealth.

While there is little that Canadians can do in the circumstances, other than to continue to show to the world the splendid example in tolerance and sympathy in matters of race, religion and language which happily has marked our course in national affairs, it is well to remember that, under present conditions, our own institutions are not exempt from attack by subversive agencies in various forms and that, no matter how specious the promise, there is no satisfactory substitute for the every-day blessings of law and order that heretofore have made Canada the home of a happy, contented and industrious people.

The preservation of the security afforded by our established forms of government should be the first consideration of all good citizens at this time.

R. J. Manion.


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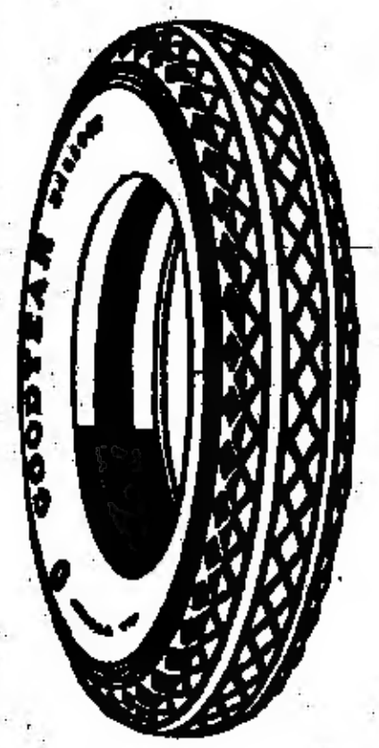

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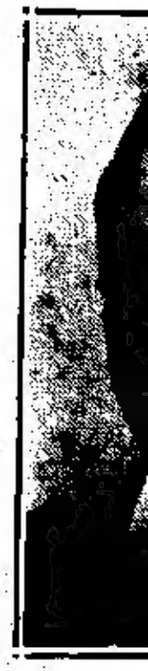

Rabbi R

Jackson H.

David Ki

Jos

Rabbi Rosenberg, Jr., Control Chairman

Max Rapoport

Brantford student who was awarded the degree of master of commerce at Queen's University, is the son of Mr. and Mrs. Louis Rapoport, 19 Grey Street. Only two similar degrees have ever been awarded in Canada.

Mr. Rapoport, who is at Osgoode Hall Law school in Toronto, has had a brilliant academic record. He was awarded the degree of bachelor of commerce in April, 1932, and spent an additional two years working for the master's degree. A part of the time he spent under the personal supervision of Dr. W. C. Clark, the present deputy minister of finance for Canada, prior to the time when Dr. Clark assumed his position at Ottawa. The second year he spent in gathering material for a thesis on "The History of Canadian Corporation Law."

His summer vacations during college years Mr. Rapoport spent traveling for Canadian and United States publishers throughout Eastern Canada, earning in that way the necessary funds to continue his studies. His thesis for the bachelor of commerce degree was "An analysis of Canadian Newspaper and Magazine Circulation." While at Queen's he spent four years on the staff of the university "Journal," using the experience he had secured in writing sport news for The Expositor in 1927 and 1928, as well as some of the elements of circulation gleaned from his work under G. L. Bowden, circulation manager of The Expositor, as a carrier boy.

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# Rosh Hashonah Greetings

## From The Minister of Agriculture of Canada

The privilege of addressing a message to those citizens of Canada who at this time are celebrating the Jewish New Year and Day of Atonement brings to mind the fact that in the early days of Canadian agriculture, representatives of the Jewish race were prominently identified with, and played an important part in farming practices within our boundaries.

I recall that only last year you celebrated the hundredth anniversary of the birth of Baron Maurice de Hirsch, founder of the Jewish Colonization Association and a very strong advocate of farming as an occupation for the Jewish masses. The Baron implemented his belief through liberal endowments for the purpose of colonising Jews in various parts of the world, and today there are many useful monuments to this man's love of his people.

Hirsch, in the Estevan district of Saskatchewan, is named after this very fine Jewish gentleman, and his work is also associated with the towns of Lipton and Edenbridge, which are identified with Jewish colonies founded there during the heavy immigration period from 1907 to 1914. Besides the contribution made to western agriculture through the medium of these colonies, successful farming has been and is still being carried on by many independent Jewish farmers throughout the three Prairie Provinces and elsewhere.

In many of our agricultural communities, Jew and Gentile have for more than a century worked side by side in harmony and good fellowship, a condition which I am sure will always obtain in the Dominion.

The Jewish New Year coincides with harvest time, and I trust that for those of your people engaged on the farm, it will be marked by a good harvest. My most sincere wishes for a happy New Year.

R. Weir

## From The Minister without Portfolio

It gives me great pleasure to extend to you and the Jewish citizens of Canada kindly greetings and good wishes for the coming New Year.

George H. Perley

# To You this Means Giving, to Them, Living!

# On the High Holidays—
# You Will Be Asking Many Things of the Lord!
# May They Be Granted!

**Do you know that:**

YOU can bring light to the darkness of German Jewry!
YOU have it in Your Power to feed Their Hungry!
YOU have the opportunity to Save their Outcasts!
YOU can provide work for the Unemployed Refugees!
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The Emergency Appeal for the RELIEF of

## STRICKEN EUROPEAN JEWRY

**to be launched by the Canadian Jewish Congress**

**SEPTEMBER 12-26th**

*Wishing you a Happy New Year and a brighter one for the Jewish People*

THE CAMPAIGN COMMITTEE:

MARK WORKMAN, Hon. Chairman,
NATHAN GORDON, K.C., National Chairman.
LAZARUS PHILLIPS, K.C., Montreal Chairman.

FOUR AGENCIES WILL BENEFIT BY ONE CAMPAIGN:
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## COAL THE BASIC FUEL

### Now Under Complete Automatic Control

The heating season has again raised among local property owners considerable discussion on the continued pre-eminence of coal as a fuel, in the face of the propaganda for substitute fuels.

Fuel experts of all kinds agree that after years of heavy bidding for approval by other fuels, only a fraction of the coal trade has been affected. Coal continues to be far ahead in demand and the coal industry continues to be one of the basic industries.

Speaking of this, Mr. J. A. Archambault, General Manager of Superior Automatic Heating Company Limited, Montreal, distributor of the Motorstokor automatic coal burner, pointed out that in the "battle of the fuels" during the past ten years comparatively little money has been expended on coal publicity. Vast sums have gone into improved methods of mining, cleaning, and handling coal, in servicing the users of coal and in developing automatic coal burners. All this has resulted in a natural, rather than artificial demand, which now shows a stronger tendency each season.

As a factor in this, the development of automatic coal heat, according to Mr. Archambault, is probably the most spectacular. Coal is now widely accepted as a completely automatic fuel and the well known success of the Motorstokor is pointed to as evidence that automatic heat at low cost is in rapidly increasing demand.

# HAPPY DAYS AT THE JEWISH GIRLS' CAMP

Situated at Camperdown on Georgian Bay, about 100 miles from Toronto, the Jewish Girls' Camp, though the efforts of the Council of Jewish Women, each summer offers to some 180 city girls the unique opportunities afforded only by camp life for the building up of body and spirit. Here many of the girls are offered their first direct contacts with nature; here they learn to classify and look with interest upon what were formerly gruesome, crawling "things"; and above all, here dirt and misery give way to health and happiness.

The Annual Campaign of the Federation of Jewish Philanthropies opens on October 29th. Due to the fact that the budget is now to include the expenses of the Jewish Girls' Camp, the objective for this year has been set at $80,000.

Swimming Lesson

Nature Study

Basket Weaving

Folk Dancing

Art Lesson

Sun Bathing

Basket Weaving

Nature Study

Rest Hour

# SOCIAL NEWS—TORONTO

Mrs. Joseph Granatstein, Glen Road, gave a tea last Thursday for her guest, Mrs. Leo Frankel, of Atlanta, Ga.

Mr. and Mrs. M. L. Levy and family, Mount Royal Avenue, have returned from Jackson's Point, where they spent the summer. They have as their guest, Miss Helen Cohen, of New York.

Arthur Levin and George S. Levin were in Montreal, where the latter played in the golf tournament at the Elmridge Golf and Country Club.

The following members of the team of the Oakdale Golf and Country Club played in the annual Inter-Club golf tournament held at Elmridge Golf and Country Club, Montreal. Mrs. Jess Kaplan, captain, Mesdames M. Kates, H. Levine, Frank Fremes, S. Yolles, J. Rashkofsky and Charles Rose.

Mrs. Jack Creed and Miss Donna Creed, Glen Road, have returned from New York.

Mr. and Mrs. Gordon M. Pearcy, St. Clair Avenue, are leaving for Philadelphia, where they will spend a few weeks visiting the latter's mother, Mrs. S. Jacobs.

Mr. and Mrs. M. Hands and family, Braemar Avenue, are back from Big Cedar Point, where they spent the summer.

Miss Ruth A. Levin, who spent the month of August at Breakneck, Long Island, has returned home.

Mr. and Mrs. Herman Kluger and family, Lonsmount Drive, have returned from Wasaga Beach, after spending the summer there. They have with them her father and sister, M. Elman and Miss Ruth Elman, of Montreal.

Mrs. M. H. Epstein and family, Dunvegan Road, have returned from Muskoka where they spent the summer.

Alderman and Mrs. Nathan Phillips and family, Lauder Avenue, have returned from Montreal and Cornwall, Ont.

Mrs. A. Levin, Lyndhurst Avenue, has returned from Lake of Bays, Muskoka, where she spent the past month.

Mr. and Mrs. H. Mannis, Avenue Road, have returned home from spending the summer at Big Cedar Point.

Mr. and Mrs. Bert Cooper and family, Douglas Drive, are back from Port Sydney, Muskoka, where they stayed for the summer.

Miss Ethel Ostry has returned from an extended tour of Europe and the Orient, and is the guest of Dr. and Mrs. T. L. Granovsky, Palmerston Boulevard.

Mrs. Henry Potter, Bathurst Street, has returned from Montreal where she visited her sister, Mrs. M. Marcovitz, having spent the summer at Mont Rolland.

Bertram Rosenberg, Austin Terrace, has returned from camp.

Mrs. S. Stein and family have returned from Big Cedar Point.

Mr. and Mrs. M. Mehr and family, formerly of 126 Lauder Avenue, have moved to 43 Nina Avenue.

Mr. and Mrs. I. Zivian, of Ottawa, were guests over the week-end of Mr. and Mrs. Phil Yaffe, Chaplin Crescent.

Miriam and Herbert Lavine have returned from camp.

Miss Rita Hands is at home after spending the summer at camp.

Mr. and Mrs. Henry Faber and family are back from Big Cedar Point.

Mrs. R. L. Zien, of Vancouver, B.C., who visited her mother, Mrs. J. Livingston, and her sisters, Misses Bessie, Minnie and Rose Livingston, Spadina Road, for the past two months, has returned home. Mrs. Zien was entertained by Mr. and Mrs. Alfred Hart, Barton Avenue, motor trips, evening and presentation; Mrs. M. Granatstein, High Park Boulevard, tea; Mr. and Mrs. A. Livingston, Lauder Avenue, several dinner parties, motor trip and presentation; Mrs. B. Vise, Burnside Drive, and Mrs. B. Sadowsky, Harper Avenue, luncheon and bridge at the Oakdale Golf and Country Club; Mrs. L. I. Pullan, Glenayr Road, luncheon and bridge at her home; Mrs. S. Nankin, Walmer Road, dinner party and presentation; Mr. and Mrs. C. B. Stone, Bathurst Street, evening and motor trip; Mrs. M. Nowack, Huron Street, evening and presentation; Miss Hilda Wolfish, Borden Street, tea; Mrs. William Rosenthal, Wells Hill Avenue, evening; Mrs. Joseph Males, Huron Street, evening and presentation; Mrs. M. Landsberg, Kendal Avenue, bridge; Miss Frances Yavner, High Park Avenue, luncheon at the Georgian Room, and theatre, also tea; Mrs. B. Vise, Burnside Drive, farewell presentation; Mrs. H. Paulin, Neville Park Boulevard, luncheon at Arcadian Court and theatre; Mrs. M. Greisman, Killarney Road, fare-

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well presentation; H. Robinson, dinner, dancing party and several motor trips; J. Epstein, dinner and theatre; Mrs. J. Houser, Spadina Road, farewell presentation; B. Yavner, motor trip; Mrs. A. Zukor, College Street, farewell presentation; Mrs. G. Solway, Brunswick Avenue, farewell presentation; D. Hart, Kenneth and Jordan Livingston, farewell presentations.

Mrs. B. Ludwig and family, Westmount Avenue, spent the season at Crystal Beach.

Dr. and Mrs. Charles Markson, Dundas Street West, are back from Big Cedar Point.

Mrs. Frank Schipper and family, Walmer Road, are home from Tent City, where they spent the summer.

Mr. and Mrs. I. J. Cohen, Arlington Avenue, spent the week-end in Detroit.

Mr. and Mrs. David Appleby, mother and family, Parkside Drive, are back from their summer home at Lake Simcoe.

Mrs. J. J. Lavine, Tyndall Avenue, has returned from Tent City, where she spent a few weeks.

Sidney Robbins, 11-year-old son of Mr. and Mrs. S. Robbins, 141 Northcliffe Boulevard, obtained first class marks in elementary elocution at the London College of Music examinations held in Toronto recently. Sidney is a student of Miss Mildred Ludwig.

Mrs. L. Rosenfeld, Rosedale Heights Drive, spent the summer at Cobourg.

The opening reception and tea of Toronto Council of Jewish Women will be held Thursday, September 20th, at 2.30 p.m. at the Community House, 44 St. George Street. The $5-plate luncheon will be held Thursday, October eighteenth. Convenors are Mrs. A. I. Willinsky and Mrs. Haskell Masters.

Dr. J. H. Temes and family, of Jersey City, were visiting their parents, Mr. and Mrs. M. Temes, 15 Pinewood Avenue, for a few days.

Dr. and Mrs. Louis Kazdan and family, formerly of 1531 Bathurst Street, are at their new home at 187 Lawrence Avenue West.

Mrs. J. Langer and family have returned from their summer cottage at Killarney Beach.

Mrs. Max Smith and son, Dave, returned from their summer home at Port Carling, last Sunday.

Mr. and Mrs. Ben Yaffe, Glenrose Avenue, had as their guests over the week-end, Mr. and Mrs. H. Weinberg and daughter, of Cleveland.

Miss Evelyn Caplan entertained at a theatre party in honor of Miss Pearl Levine and Mrs. Esther Berkman, of New York.

Dr. S. Temes and family, of Ansonville, are visiting in Toronto before leaving for the States.

Miss Baylie Perlman, Hurndale Avenue, has returned home after spending four months in Timmins and Kirkland Lake, Ont.

Mrs. S. Cohen, of Halifax, N. S., is visiting her daughter, Mrs. M. A. Levinter, Chaplin Crescent.

Mrs. A. Mouckley and daughter, who have been visiting the former's sister, Mrs. Harry List, have returned home to Montreal.

Eugene Jack Kash, violinist, arrived at his parents' home, 325 Palmerston Boulevard, after studying and concertizing in Europe for over three years.

Mr. and Mrs. B. Forer, Burnside Drive, are back from Jackson's Point, where they spent the summer.

Mrs. Max Gold, 224 Simcoe Street, has returned home after spending two weeks in the Catskill Mountains and New York.

M. Silverberg arrived in Toronto last week, en route to Vancouver, to sail for his home in Teintsen, China.

Mrs. Samuel Sternberg and family, Glenholme Avenue, have returned from Jackson's Point, where they spent the summer.

Mrs. G. Fauman spent the week-end in Medina and Rochester, N. Y.

Mrs. D. B. Goodman and family, Palmerston Boulevard, are back from Lake Simcoe, where they spent the summer.

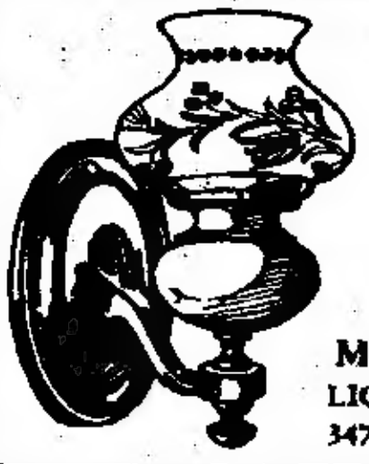
Mr. and Mrs. S. Sakol, of Aliquippa, Pa., spent the week-end with the latter's sister, Mrs. M. A. Levinter, Chaplin Crescent.

Mrs. L. Goldstein and family, Standish Avenue, are back from their summer cottage at Oro Beach, Lake Simcoe.

Mrs. Jack Liebman, of Montreal, was the guest for the past few weeks of Mr. and Mrs. B. Liebman, Roxton Road.

Misses Minnie and Rose Livingston, Spadina Road, have returned from a vacation spent at Wildwood-by-the-sea, Atlantic City, Ocean City and Cape May.

Miss Helen Cohen, of New York, was the guest of Mrs. Samuel Sternberg, Glenholme Avenue, at her summer cottage at Jackson's Point, for the summer.

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## Congregational

**HOLY BLOSSOM SYNAGOGUE**

Yom Kippur Services: Kol Nidre, Tuesday, September 18, at 7.30 p.m. Wednesday, September 19, at 10 a.m.

**GOEL TZEDEC SYNAGOGUE**

Rosh Hashonah services: Sunday at 7:45 P.M.; Monday at 8 A.M.; sermon at 10:15; Monday at 7:45 P.M.; Tuesday at 8 A.M.; sermon at 10:15. Sabbath Shuvah: September 15, at 9; sermon at 10:30. Yom Kippur services: Tuesday, September 18, 7:15 p.m.; sermon at 7:45. Wednesday, September 19, 8:30 a.m. Memorial Prayer and sermon at 10:30.

**TORONTO GIRLS WANTED**

Girls for social club, age 18-19, call Miss Faye Weisfeld, LI. 4367, between 6-7 p.m.

**TORONTO CELEBRATIONS**

Toronto Jewish Old Folks Home executive heard E. Pullan, president of the Kehilla, introducing Rabbi B. I. Treiger, to whom a vote of thanks was extended by Rev. W. Gringorten.

Toronto O. O. C. club will hold a formal dance at the Eaton Auditorium Yom Kippur Night September 17th. Committee in charge: S. Garson, Harry Tepperman and J. Tenenbaum. Receiving will be Mrs. Sam Garson and Misses Belle Rosen and Betty Hertzman.

Canadian Hebrew Ladies Auxiliary gave a dinner bridge honoring the silver wedding anniversaries of Mrs. M. Fuller and Mrs. I. Levenson. Mrs. M. Jacobs presided. Presentations to the guests of honor were made by Mrs. H. Cohen and Mrs. M. Rose. Covers were laid for about 40.

**TORONTO REST HOME WANTS CONTRIBUTIONS**

Toronto Mothers' and Babes' Summer Rest Home of the Hebrew Maternity Aid Society, at Bronte received approximately 350 mothers and children for the summer. Their health was safeguarded by the nurse-supervisor, Mrs. M. Ramm, and Dr. A. G. Bremner, of Palermo, whose services have been given gratis for the past 12 years.

Secretary-counsellor was Miss Anne Freeman, and volunteer counsellors, Misses Celia Gertrude and Sarah Weisberg and Rose Rachlin.

To make up a deficit of several hundred dollars, contributions are sought by Mrs. I. Rothbart, Chairman, 172 Grenadier Road; or Mrs. M. Johnson, Treasurer, 404 Rushton Road.

**SCHOLARSHIP APPLICATIONS**

Applications for the Nathanson Scholarship will be received by Rabbi M. N. Eisendrath up to and including September 24th. The scholarship is granted each year "to a deserving Jewish student residing in Toronto, whether male or female, to be used for the purpose of securing higher education particularly for the encouragement and advancement of such student who may desire a University education."

## Engagements

Mr. and Mrs. J. Newman announce the engagement of their youngest daughter, Esther Lois, to Edward M. Blum, son of Mr. and Mrs. L. Blum, of Chicago.

## Card of Thanks

Mrs. S. K. Baum and family wish to thank their many friends and relatives for kindness and sympathy shown them during their recent sad bereavement.

## Deaths

The death of Mrs. Lena Cohen, occurred in her 53rd year, suddenly, as the result of an accident Sunday, August 12th. The funeral was held Tuesday, August 14th, from Benjamin's Funeral Parlours. She is survived by her only child, Mrs. Max Donn, of 107 Holland Park Avenue; three grandchildren; three sisters, Mrs. R. Warshavsky, Toronto; Mrs. F. Rosenthal, of Binghamton, N.Y., and Mrs. R. Gringorten, of Brooklyn, N.Y.

When two young Americans, said to be college students, hung a German swastika flag out of their hotel window in Paris they soon discovered that Frenchmen are unsympathetic to the Hitler regime. As soon as the flag appeared an angry mob began to gather before the hotel and refused to disperse until police caused the swastika to be withdrawn.

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### TWO SMALL BOYS DESECRATE TORONTO JEWISH CEMETERY

Two undersized 9-year-old Toronto boys, one a Gentile, were taken into custody charged with maliciously damaging the Jewish cemetery at 317 Pape Avenue by shoving over 30 tombstones, 14 of which were irreparably broken, and causing a total loss to property placed at $6,000

No one thought at the time it was the work of children. It was thought to be the work of youths or adults but the manner in which it was done suggested someone who must have been drunk or demented.

For the past two weeks plain clothesmen have been keeping a watch. When the two undersized boys came into the cemetery from the Pape Avenue playground the plainclothesmen watched them go from one fallen tombstone to another.

Each was claiming the credit or discredit for having knocked down more tombstones than the other. Taken to Pape Avenue station the two boys told a straightforward story of what had happened. They said they went into the cemetery about 5.30 on the afternoon of Aug. 17 and began playing.

One of the boys pushed the other up against a tombstone and it fell down. Then they began teetering them and one or two fell down. Then they began seeing who could knock down the most and a number of them were broken. They suddenly became scared and decided to run away.

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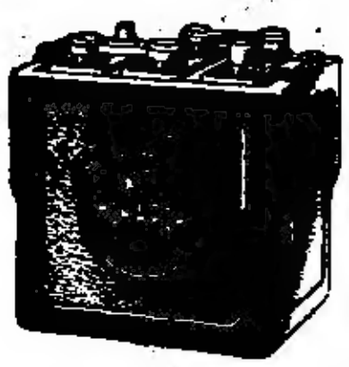

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# TORONTO MOUNT SINAI HOSPITAL SEEKS $60,000

Toronto Mount Sinai Hospital will conduct a campaign for $60,000 until September 23rd. Guest speaker at a banquet at the Royal York Hotel Tuesday, September 11th., is Dr. Morris Fishbein, of Chicago.

Campaign Committee consists of: Hon. Chairman: Edmund Scheuer; Hon. Vice Chairman: Sam Kronick; President: O. B. Roger; Vice-presidents: Joseph Schwartz, J. J. Allen; Treasurer: A. Rosenthal. Executive and Advisory Board: Jule Allen, J. Brill, Martin Cohn, Louis Coldoff, Mrs. D. Dunkelman, I. Epstein, J. Epstein, S. Factor, M.P. M. Federman, A. M. Flanders, Chas. Foster, P. Frumharz, George Garbe, Marvin Gelber, Moses Gelber, J. Gershman, J. J. Glass, M.P.P., S. Godfrey, M. Goldstick, Rabbi J. Gordon, J. S. Granatstein, Rabbi L. Graubart, D. Green, Henry Greisman, P. Hermant, J. Kasler, A. Kirzner, M. Kramer, H. D. Langer, J. Levine, B. Litman, H. M. Masters, M. Oelbaum, Ald. N. Phillips, K.C., M. Rosen, H. S. Rosenberg, Meyer, Rotenberg, Rabbi S. Sachs, Mrs. H. M. Samuel, Mrs. I. H. Siegal, N. Smith, J. B. Salsberg, H. Strashuner, L. Strom, M. J. Weiss, Maurice Wolfe.

Special names and memorials committee: Jule Allen, Dr. M. K. Bochner, Dr. B. Cohen, J. Kasler, Benjamin Raz, Harry Rotenberg, Meyer Rotenberg, B. Sadowski, J. Schwartz, E. F. Singer, K.C. M. J. Weiss.

Dental committee: Dr. T. L. Granovsky, Dr. H. Landsberg, Dr. J. J. Lavine, Dr. M. Zimmerman.

Organizations and Speakers committee: Dr. B. Cohen, Dr. D. Eisen, G. Garbe, M. Goldstick, D. B. Goodman, H. Harbour, Dr. S. W. Leslie, Dr. J. J. Lavine, H. S. Rosenberg.

Medical committee: Dr. M. K. Bochner, Dr. L. J. Breslin, Dr. A. Brodey, Dr. B. Cohen, Dr. M. A. Pollock, Dr. L. J. Solway, Dr. A. I. Willinsky. Publicity committee: M. G. Cohen, Lewis Raxlen, B. Vise. Campaign Director: M. H. Bernstein.

## In Memoriam

In memory of Cimmone Creed,
Our beloved daughter and sister
Departed on March 25th, 1925.
We mourn our loss. Father, mother sister and brothers.

In loving memory of my beloved wife and our dear mother, Fanny Bochner, died on the 2nd day Rosh Hashonah, 5685 (Sept. 30, 1924) Sadly missed and ever lovingly remembered by Husband and Children.

In memory of Celia Epstein
Ever missed by Jay.

In memory of Abraham Andrews, our beloved father. Departed January 20, 1934. We mourn our loss. Charlotte, Cecille and Lillian.

In memory of Annie Andrews.
Our beloved mother, departed on December 9th, 1926.
We mourn our loss. Charlotte, Cecille and Lillian.

In memory of Joseph Andrews.
Our beloved brother, departed August 24th, 1927.
We mourn our loss. Charlotte, Cecille and Lillian.

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## UNVEILING

Unveiling of a tombstone to the late Herman Lazaresco will be held at the Roumanian Hebrew Congregation Cemetery Sunday, September 16th, at 11 a.m.

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The unveiling of a tombstone to the late Samuel Bookman will take place at the Toronto Hebrew Benevolent Society Cemetery, Dawes Road, Sunday, September 16th, at 11 a.m.

---

Anselme Weill, French Jewish physician, received the cross of the Legion of Honor in 1894. He was chief physician of the Rothschild Hospital in Paris.

---

The Hilfsverein, Women's Aid Society of the Zionist organization, Mexico, gave a successful benefit dance there for the charity fund.

---

Emanuel Marks, a merchant from Albany, was the first Jew to settle in Troy, N.Y. He arrived in that city in 1842.


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### MONTREALER DROWNED WHILE ON FISHING TRIP

The body of Abraham Sommer, president of the Sommer Realty Ltd., of Montreal, owners of the Sommer Building, Sommerset Apartments and other properties in Montreal, was recovered from Lake Paterson where he was drowned.

Mr. Sommer had been missing since he set out in a boat on Monday on a fishing trip. The boat was found drifting near the shore. A pipe and jacket, both identified as Mr. Sommer's property, were found in the boat. At the request of relatives, Chief A. Bellemare of the Three Rivers police sent an officer to help in hunting for the body. Constable R. Toupin found it September 5. Preliminary examination seemed to indicate that the victim had suffered an attack of acute indigestion or heart trouble and fallen out of the boat.

Mr. Sommer was born in Lodz, Poland, on February 1, 1878, a son of David and Sophie Sommer. He was educated in the public schools of New York, came to Canada in 1901 and became a naturalized British subject. He was in the women's garment manufacturing business for 23 years, and founded the Ladies' Garment Manufacturers' Association. At the time of his death, he was mainly interested in real estate.

He was founder and president of Elm Ridge Country Club, Dorval, a founder of the Federation of Jewish Philanthropies, founder of Temple Emanu-El College of Jewish studies, member of the Board of Trade, Life Governor of Montreal General, Children's Memorial, Verdun Protestant Hospitals and Baron de Hirsch Institute.

He is survived by his widow, Louise Elsner, one son, Edward, and two daughters, Mrs. Erlanger and Mrs. Silverman of Sudbury.

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## Deaths

The funeral service for Mrs. Phillip Rosenbaum, was held Wednesday from her son's residence, 4112 Marcil Avenue, N.D.G.

Mrs. Rosenbaum was born in Austria 72 years ago and had lived in Montreal for the last 37 years. The chief mourners were three sons, Harry, Dr. Jacob Rosenbaum, Montreal; and Dr. Frank Rosenbaum, of New York.

Rev. Meyer Cohen, of Montreal, father of Joseph Cohen, K.C., M.L.A., September 3, was buried in Cartierville cemetery, after funeral services held in Chevra Shaas Synagogue, St. Urbain street. More than 1,000 men and women crowded the synagogue to attend the services. Rev. H. Cohen, officiated. Almost the entire Council of Rabbis was in attendance.

Among those present were: Rev. Dr. H. Abrahamowitz, Dr. Anatole Plante, M.L.A., Myer Gross, Myer Gameroff, B. Bernfeld, Rev. J. Aspler, Marcus Sperber, K. C., Jack Spector, Harris Vineberg, Lazarus Phillips, K.C., Julius Rost, Louis Mil'man, Allan Bronfman, jr., Harris Silver, Max Schwartz, Samuel Routtenberg, J. A. Besner, S. Gerald Tritt, K.C., Jack Horn, J. Presner, Bernard Schwartz.

Funeral services for Mrs. Sarah Silverman, widow of the late Myer Silverman, who died Wednesday, August 29th, at her residence, 3797 Decarie Blvd., took place from there Thursday afternoon, conducted by Rabbi Dr. H. Abramowitz. Interment took place at Shaar Hashomayin Cemetry. Mrs. Silverman, who came here from Sudbury, Ont., and lived here for the past seven years, was 61 years of age, and is survived by one son, Max Silverman, of Sudbury, Ont.; and four daughters, Mrs. Bernard Mendels and Mrs. Joseph Moss, of Montreal; Miss Leona Silverman, R.N., and Mrs. S. H. Norell, of New York; one brother, I. Benjamin, of Sudbury, Ont.; and one sister, Mrs. I. Karel, of Jersey City, N. J.

## ST. JOHN N. B.

The death of Mrs. Deborah Wiezel, of St. John, N.B., occurred Friday, August 17, at her residence, 241 Union Street, after an extended illness. Mrs. Wiezel was in her 73rd year and was the wife of the late Michael Wiezel.

She is survived by two sons and five daughters. The sons, Joseph Wiezel and Herman Wiezel, of the firm of Wiezel Brothers, are prominent footwear merchants of Saint John. The daughters are Mrs. Henry Gord and Mrs. Maurice Feldman of Brooklyn, N.Y.; Mrs. Herman Auerbach of Hazelton, Pa.; Miss Rose Wiezel of New York, and Miss Doris Wiezel, at home.

The funeral was held from the residence on Sunday, August 19 and service was conducted by Rev. A. Babb. Interment was made in Fernhill Cemetery.

## Marriages

**Hayes-Rosenbaum**

The marriage of Beatrice Ruth, daughter of Mr. and Mrs. H. Rosenbaum, to Saul Hayes, son of Mr. and Mrs. B. J. Hayes, took place Sunday afternoon, September 2, at the home of the bride's parents, Marcil Avenue. Rabbi Charles Bender, Rev. I. De La Penha and Rev. A. J. Signer, officiated.

**Solomon-Shecter**

The marriage of Rachel, daughter of Mr. and Mrs. J. Shecter, to Dr. E. Solomon, son of Mr. and Mrs. S. Solomon, of Dauphin, Man., took place Wednesday, September 5, at the home of the bride's parents, 836 Stuart Avenue, Rabbi J. Wachtfogel officiating. The bride was given away by her father, she wore her mother-in-law's wedding gown of ivory satin and lace and a net veil, and carried a nosegay. The bride and groom sailed for England to remain for two or three years.

**Kramer-Coleman**

The marriage of Miss Lily Coleman, daughter of Mrs. Clara Kalmanovitch, and the late S. Kalmanovitch, to Henry P. Kramer, son of Mr. and Mrs. M. Kramer, of New York, took place Sunday, September 2, at the home of the bride's sister, Mrs. E. H. Berish, 784 De l'Epee Avenue, Rabbi S. Barenholtz, officiated. The bride wore a blue crepe dress with metallic bodice and a blue velvet hat and carried a colonial bouquet of roses. The bride's mother wore navy blue sheer with a velvet jacket and Mrs. Berish wore black velvet. Mrs. A. Sessler, of New York, was the only out of town guest. Mrs. W. L. Coleman, sister in-law of the bride, was in black taffeta. Dinner was served for forty. Going away the bride wore a Yankee blue suit with squirrel collar and navy blue accessories. The couple will live in New York.

**Brotman—Rashkin**

Mrs. M. Rashkin, Decarie Boulevard, announces the marriage of her daughter, Ida, to James, son of Mr. and Mrs. N. Brotman, which took place Sunday, September 2, Rabbi Julius Berger officiating.

**Greenstein-Belson**

The marriage is announced of Miss Barbara Belson, daughter of Mr. and Mrs. R. Belson, to Adolph, son of Mr. and Mrs. M. Greenstein, of New York.


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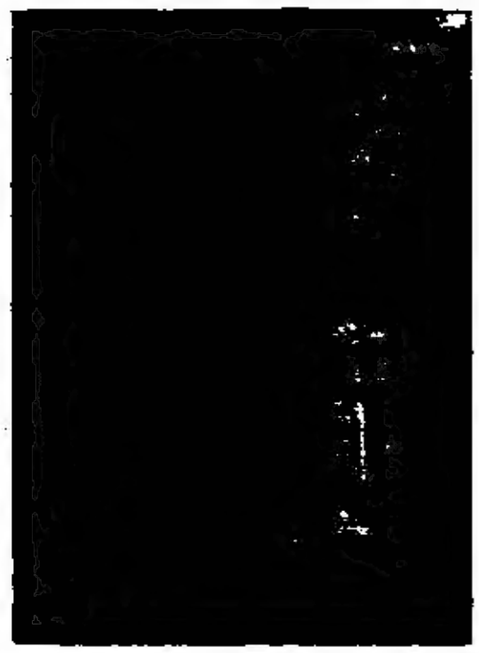

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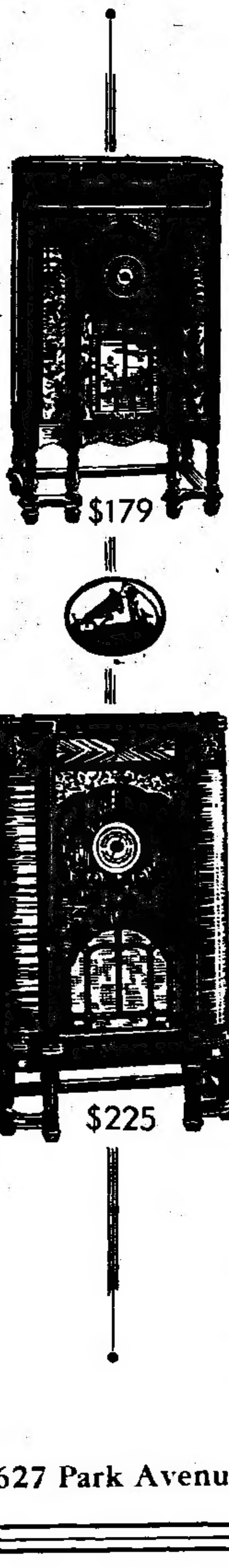


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